

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., SEPTEMBER 26, 1918.

NEW SERIES, VOL. XX., No. 38.

Japan is said to have a larger percentage (98) of her children in school than any other nation in the world.

Our sympathy is with Drs. C. S. Gardner and W. T. Derieux whose sons recently died in the army.

Rev. J. P. Harrington has reconsidered and will remain with his church in Waco instead of coming to Jackson to take up work with the Baptist Hospital.

We were told last week of a negro on a piney woods farm with one mule who made fifteen bales of cotton on fourteen acres of land. Can you beat it?

We are now entered upon the State Mission period of our work. The prospects were never so good. Let every man and every church bring up his end of the line. Make the fifth Sunday the best the Sunday School has ever had and do the best work for state missions it has ever done.

Dr. Provine says: "It is apparent at this time (Monday, 23rd) that Mississippi College will be crowded to the doors. We will open October 1st with between 400 and 500 men. No greater opportunity has ever come to the college to do a large thing for our government and our denomination. We pray for the wisdom and ability to handle this matter well."

Miss Sallie Stamps, formerly lady superintendent of the Mississippi Baptist Hospital, was in Jackson this week bidding goodbye to her friends as she starts for her work with the Red Cross over seas. She resigned a position as chief nurse at Camp Shelby that she might go with the army to the front.

The papers this week report a plan for a League of Nations proposed by Erzberger, a Catholic member of the German parliament. The purpose is to guarantee peace and limit armaments. The difficulty of any such league is the lack of faith in the sincerity of the German government on the part of other people. Better put them where they can't fight.

The reports of Monday are that the British have captured the town of Nazareth in Palestine, and all the country south of it is in their hands, having been wrested from the Turks. Hhe British are not far from Tyre and Damascus is only seventy miles away. These names make the first century live again. It is said that sensational developments may be expected in Turkey or Bulgaria any day.

We are glad of all the good work that the Y. M. C. A. is doing in the army and it deserves the support of patriotic people for its service to our soldier boys. But in very many cases the work is not a religious work, only social and recreational. The religious impact according to the testimony of close observers is not felt by a large part of the men. In some cases they seem to fear that it may drive the men away if they put emphasis on religion. This is a mistaken notion for the religious appeal is the deepest and most universal. The work of the Y. M. C. A. greatly needs to be supplemented by the camp pastors. Individual "Y" workers are doing good work in leading the men into the way of life. This organization would do well to return to the methods and purposes used by D. L. Moody when he was associated with it, and cultivate the passion for souls.

Let no man imagine that the protest against the War Department's orders to oust camp pastors is intended in any way to embarrass the government in the prosecution of the war. That ought to be clearly stated. Baptists and we presume, protestants generally, in this country are heart and soul, body and money in the war and for the war. It was thrust upon us and it is for the liberty of the world. Just because we are for the war we are for freedom in religion in the army and out of it, within the limits of proper military discipline. The very principles for which we fight are the principles involved in this camp pastor proposition, equality of all men and denominations before the law, the privilege to believe and teach what the Bible means to us. Paul said that after the way which some called a "sect" he worshipped God, and he preached it to soldiers. If Paul could preach to Roman soldiers it seems that this privilege could be accorded to us in reaching American soldiers. Every protest that is made ought to be accompanied with an assurance that we desire in no way to embarrass the administration, but mean to submit to authority and do everything in our power to win the war. But we do not need in winning freedom for others to throw away what we have at home.

Last year the Northern Baptist Laymen gave a practical turn to the laymen's movement by having a campaign to raise an extra million for missions. It was successful and now they propose a campaign of enlistment for distinctively spiritual results. The time for it is Nov. 17-24. The specific objects contemplated are to secure church attendance, subscriptions to denominational and missionary papers, prayer meeting attendance, family worship, daily prayer, daily Bible reading, community and social service, regular and proportionate giving, personal service and support of the national prohibition amendment. The work is to be done through "teams of laymen carefully selected and carefully and intelligently prepared. Preparation was made for this work by a recent conference of representative laymen and mission secretaries, state and general, in Chicago. They look forward to another financial campaign to follow this spiritual enlistment, which will make practical the results of the first.

The present prosperity that has come to most of our people in Mississippi puts upon us a grave responsibility. This condition will act differently upon different people. There will be some made more selfish and grasping. Others will show their gratitude by looking for opportunities to render service to their fellowmen. A blessing will come to some in the enlargement of vision and the exercise of generous giving. Other souls will be shriveled and prosperity will prove a curse to them. We hope for every reader of the Record that his soul may expand as his fortune increases and to those at whose doors there comes no increase of goods that this too may be God's way of enriching their spirits.

Why can't we have as much sense as the French who refuse to dance while the country bleeds? We wished for the proper officers to enforce the work or fight law one night last week when we stopped over night at a hotel in Brookhaven. A dance with fiddle and horn accompaniment was pulled off at the hotel and we could not see that anybody engaged in it was in productive employment. It was a sleep destroyer.

More ships were built in the United States in August than in any month in any country before.

The number of immigrants to this country was during the past twelve months the smallest with one exception of any year for three quarters of a century.

A Baptist paper recently commenting on the one hundred and fifth anniversary of a Presbyterian paper, wished it "many more useful years." Was the ambiguity purposed?

It seems that the Jews are not at all unanimous in their desire to establish a Jewish state in Palestine. Jewish rabbis are afraid it will destroy the Jews religion. It would more probably make manifest the fact that they have none.

All indications point to the fact that we have passed the crisis of the war and are turned toward the end—all except one: We have not seen the masses of the people turning to God. The lust of the world is as strong today as it has ever been.

Wherever resolutions are passed by any religious bodies asking for the revocation of the order excluding camp pastors from work among the soldiers, they ought to be accompanied with assurance of loyalty to the government and determination to do everything for the winning of the war.

Mr. Keppel as a representative of the government has no more moral or legal right to undertake the breaking down of the denominations, than a preacher of one of these denominations has to destroy the work of the War Department. The state cannot regulate religion and the church cannot regulate the government.

One of the men who visited Secretary Keppel to protest against the War Department's orders against camp pastors says he was shown the minutes of the meeting of the committee at which the question was considered and that all six of the members were present. Dr. Moti doubtless has some explanation of his statement that he knew nothing about the order till it had been issued.

There is reason to believe that some people begin to realize that their denominational existence has no good ground and are preparing for a fall provided they can bring all denominations down with them. Knowing that there is no scriptural basis for their denomination to continue they clamor for the pulling down of all denominational houses. It is of a piece with the practice of some to minimize the value or importance of baptism because they cannot honestly defend or advocate their own.

A good parallel and illustration of obedience under grace is given by the readiness with which most people observed the government's request to use no autos in joy riding on Sunday. There was no penalty but a simple request, and the observance in most places was probably as general as if it had been under law. And the compliance was doubtless more gladly done and brought its own reward in the sense of a service rendered to the nation to which we are lovingly loyal. That is the spirit in which a Christian renders ready obedience to Christ our Lord. "If ye love me, ye will keep my commandments." Loyalty is not submission to law or fear of punishment, but a hearty response to the will of rightful authority and a loving Father.

OUR PATRIOTISM AND OUR RELIGION

From the beginning the Government has had the thoroughgoing and enthusiastic support of this paper in every war plan that it has announced and in every war measure that it has adopted. We believe that the first and most imperative duty of every loyal American is to give himself and his possessions without stint and without reservation to the winning of the war.

We have had no difficulty in supporting the Government, for we feel that under all the circumstances the Government has shown remarkable ability in dealing with an extraordinary situation. Honorable citizens should give to the Government loyal support and should not add a feather's weight to the already heavy burdens that are borne by the men charged with the administration of our affairs.

We have given our support, heartily and enthusiastically to the charitable and relief movements of the war, and our paper has ever been open to their advocacy. We have specialized in the promotion of the interests of those organizations charged with soldier welfare work, and these good causes will continue to have our wholehearted assistance.

Having said this much, we now desire to say that we do not propose to be silent when advantage is taken of our patriotism to strike a blow at our religious convictions. We feel that the War Department, advised and encouraged by organizations and individuals who have not as yet dared publicly to declare their position, is about to do grave injustice to our soldiers and sailors by removing from the camps the representatives of various Christian denominations now serving as camp pastors. This injustice is all the more manifest and all the more aggravated by the fact that Roman Catholics are given the freedom of the camps through the hospitality generously extended to the Knights of Columbus.

But is it not true that the Knights of Columbus conduct a work for Roman Catholics which corresponds to the work conducted by the Young Men's Christian Association for Protestants? This was the original understanding, and this is still supposed to be true, but as a matter of fact it is not true. The Knights of Columbus in their halls keep open house and offer hospitality to all soldiers as do the huts of the Young Men's Christian Association. But the halls of the Knights of Columbus in our camps are practically Roman Catholic churches. A while ago in one of our camps we made a careful examination of one of these Knights of Columbus buildings. It was well built and well furnished, more attractive than any of the "Y" buildings. It had reading and writing tables and an abundance of books, magazines and papers. But at one end of the room there was a rolling partition, and we were informed that when the partition went up there appeared just such an altar as may be seen in any Roman Catholic church. Indeed, when that partition was out of the way the hall became a Roman Catholic church edifice, in which the priest of the church freely ministered. Is there anything in the Young Men's Christian Association that corresponds to the sectarian worship, work and influence of the Knights of Columbus?

Despite the privileges thus accorded to Roman Catholics, our Protestant camp pastors, without headquarters buildings, working quietly among the boys in camp and in hospital, are said to be a disturbing influence engendering sectarian strife. And think of it, the Government itself proposes to do everything within its power to put an end to denominational differences among our soldiers. The following is the explicit declaration of Chief Assistant Secretary of War Keppel, made in another connection, but bearing on the matter under discussion: "The whole desire of the Department is in the interest of breaking down rather than emphasizing denominational distinctions." To Dean Keppel we respectfully reply that the Government has nothing whatever to do with the religious convictions of our soldiers,

and it is unjustifiable interference for any Government officer thus to attempt to tamper with the consciences of free American citizens. In the second place, if denominationalism is to be stamped out, why give the lighted candles and priestly paraphernalia of Romanism pre-eminence in our camps?

It is probably true that behind the Government's intention to stamp out denominationalism there is the influence of prominent religious leaders and organizations whose obsession is to unite Christendom, *nolens volens*, and whose purpose it is to use the charities of the war and the several forms of soldier welfare work to forward the cause upon which they have set their hearts. We often hear it said that when our soldiers come back they will have no patience with a divided church, that having fought side by side with men of all faiths, they will demand a church broad enough to include men of all faiths. Conventionalities and hair-splitting differentiations may be despised by our returning soldiers, but we must assume that they will bring back with them their intelligence, and if they do, like their fathers they will think for themselves and ally themselves with churches whose doctrinal views, forms of worship, and programs of service are most acceptable to them. Let the Government and our several soldier welfare movements stick to their tasks, and remember that they transcend their rights when they meddle with men's consciences.

It is a matter of great regret to us that the several soldier welfare movements such as the Young Men's Christian Association, the Young Women's Christian Association and the Knights of Columbus are to unite their appeal for the country's support in their great autumn drive. Apparently this is done at the request of the President, but doubtless he felt the pulse of the leaders of the several movements before he made the request. Indeed, several weeks ago the Knights of Columbus, assembled in convention in New York, by vote agreed that the united campaign would be acceptable to them. We suppose even Mr. Mott must have had a hint that something was impending! After all, the President's request probably followed the agreement rather than produced the agreement.

It goes without saying that our Baptist people want to help every good cause. But suppose Baptist church-houses in which Baptist preachers ministered were in all the camps—how much would our Roman Catholic friends contribute toward their support? Not a dime, but they would send out a protest that would be heard all over the land, and we would not blame them. They could not conscientiously give to the support of Baptist church-houses in the camps nor can Baptists conscientiously give toward the support of Roman Catholic church-houses in the camps! By this great unionizing movement, Baptists are placed in a quandary. As always, we shall give and give generously and give sacrificially, but most of us will definitely designate our gifts. This will not affect the outcome, for the proportions will obtain in the end, according to the percentage basis agreed upon, but we refuse, positively refuse to allow any man or any group of men to strike a blow at our religious convictions by taking advantage of our patriotism.—Watchman Examiner.

CHRISTIANITY IN THE MAKING OF AN ARMY.

(J. B. Gambrell.)

I repeat it over and over, few greater things have been said in my day than the following by President Wilson: "Christianity is the most inspiring force in human life." That sentence has in it the explanation of history, from the crucifixion of Jesus down to the present hour. Wherever Christianity has been introduced, man, families, tribes and nations have taken the upward way, and nations have gone up according as Christianity has been pure. The corruptions of Christianity have made for corruptions in society,

The inspiring force of Christianity in individual human lives has made the great people who have made the great states.

It was the gradual substitution of a formal and materialistic faith for the living spirit of Christianity that hardened Germany, and prepared Germany for what has been developed in these latter years. If there had been free religion in Germany, if there had been Christian schools, the present war would never have occurred. Because vital Christianity ceased to dominate the life of the German people, they turned all of their scientific knowledge into channels leading to destruction.

It has come to pass, that the nations of the earth have been compelled to take up arms to defeat a highly developed, scientific, specialized barbarism. I have not a shadow of doubt, as to the rightness of the course pursued by the allied nations. My thinking does not run with that of the pacifist who can look on, hands down, while nations are destroyed and civilization is wrecked. The very existence of government carries with it the doctrine of force. There is just as much reason for the war, we are in now as there is for the constabulary of the country to resist outlaws, for Germany is an outlaw-nation, made so by false teaching.

I haven't any doubt either, that it is the duty of America to put into the war whatever is necessary to wreck the German military machine and to make it impossible for the ruthless spirit of Kaiserism to project itself into the future. It is a religious duty, or, it may be better to say, that it is a patriotic duty, re-enforced by all the sanctions of Christianity. What I have just said implies that every one of us must be in the war, full length and full strength until the huge task we have in hand is finished and finished right.

There have not been lacking indications that in military circles and even in religious circles an opinion prevails, that the highest type of the soldier can be developed out of the spirit of mere revenge. I have seen, with deep regret, in some of the great publications of the country, expressions about exterminating the Germans. I am perfectly aware of the fact, that some military men regard Christianity in its highest expression as having a softening effect, on the morale of the army.

Christianity, "the most inspiring force in human life," will make the best soldiers. The best soldier is a man with a clear vision, with a firm grip on eternal verities, committed by all of the sanctions of Christianity to the full discharge of his duty. And he is a gentleman always considerate of the weak and helpless, but terrible in battle.

By the consent of history, General R. E. Lee's army of Northern Virginia, was one of the most efficient armies the world ever saw. General Lee, himself, was a devout Christian, and, perhaps, since the days of Cromwell's invincible prayers, there never was a more religious army. It was religious in the real sense. Christianity was free. Preaching at suitable times and places was as free in the army as out in the country. Great preachers of all denominations came and poured out their souls to men. There were great revivals; hundreds were converted; there was no attempt to restrain the emotions of men; hundreds were baptized, and not a few of them became preachers. Many dissolute, disorderly soldiers were converted under the free preaching of men who poured out their souls to their fellowmen, and these dissolute men became orderly. The morale of the army was helped; the order of the army was helped. There was not a thing that goes to make up a great army that was not helped by these free, spontaneous, religious services. These services had the sanction of the great generals.

I, myself, was in a prayer meeting with Gen. Stonewall Jackson. It was spontaneous. My division was resting by the side of the road. Some one began to sing; others joined in; then, there were other songs and some soldier was called on to pray. There were more songs and

more prayers. General Jackson riding by, took in the situation, rolled off of his horse, (he never dismounted, he just rolled off) came and set down on the ground with the common soldiers and waited with bowed head until the services were concluded. Nobody was hurt; everybody was helped.

The true policy for our army is to open it just as wide as military order and discipline will allow for the greatest preaching that can be done. Leave men free. They will take care of their religious convictions and emotions a great deal better than any set of men out of the camp can do it. Only look after the military order and discipline and then let the religion be free. Religion that is not free is never effective.

I have it from many sources, that the light and frivolous entertainments for the soldiers are entirely overdone. The men are in serious business; they are manly; they want to hear the best preaching and they are entitled to hear it and it is not the government's business what they believe and what they do with the Lord's message, when they do hear it. A governmentally managed Christianity will never be powerful. This has been tried in all state churches. The principle is wrong.

That was the strangest reason anybody ever heard given by Secretary Keppel for removing camp pastors. In many cases they are stronger preachers than the chaplains, and when the soldiers hear them, they will not hear the chaplains. According to my thinking, the soldiers have a right to hear the best preaching, and it does not belong to the government to regulate it. My belief is that the Christian people of this country ought to express themselves as favoring the freest possible preaching in the camps. I mean preaching limited only by the necessities of military order and discipline. Nothing will do so much to make a great army as to put a sense of God and of righteousness in the souls of men. Napoleon, the world's greatest master of the arts of war, said, "Soldiers march on their stomachs, but they fight with their souls." Nothing will so strengthen the souls of men as the power of the gospel.

The people who are sending their sons to the army and are doing so much for the war ought to have every chance to re-enforce them. When I say the people, I mean all of the people—Catholics, Lutherans, Methodists, all sorts equally and alike. This is a sound doctrine and it will prove as good in practice as it is sound in principle.

PREPARING A NATION FOR ITS MISSION.

(J. F. Love, Cor. Secy.)

It has been said that the war has internationalized our thinking. This is good for us and good for the world if our thinking is kept under the control of right motives.

In the development of a democracy we have been subject to the temptation to become not over perhaps but wrongly individualistic. The application of democracy calls for a cordial recognition of each individual unit in society. This can be dwelt upon and nursed until selfish individuals make claims for themselves which are extravagant. American politics and social agitation have not been without this false deduction from a good principle.

If this war in internationalizing our thinking not only brings home to us a realization that we cannot as individuals and nations live apart from the world, but also that as individuals and a nation we owe duties to the nations of the world which are solemn and binding, it will have made us better men and women, a better nation, and the world

will be better for it. If, on the other hand, it should feed our selfishness or our self-pride we should only become the bigger sinners because of the bigger thinking which we do.

It seems to me that the plainest lesson that God has to teach us by this world convulsion is that duty, moral and even religious responsibility, is a thing which belongs to nations as well as to individuals, and that the penalties which attach to the violation of obligation are the same and as certain in the case of nations as of individuals. The ages of progress seem to have blinded the eyes of men to this fact of national responsibility. The Old Testament carries in bold relief the proof that Jehovah is a God of nations and that a nation may fill a large place in the scheme of divine Providence, and that nations are subjects of divine solicitude, admonition, rebuke and chastisement.

May it not be well, therefore, for us to spend a little while in an inquiry concerning the meaning of this present hour for this nation of ours? In pursuing this inquiry suppose we take as a sort of guide to our thoughts some such statement as Preparing a Nation For Its Mission. If we would know what God wants this nation to do, we must know what God has been doing for this nation to prepare it for its present task. What God has done is a prologue to what He would do and would have us do. His acts indicate his plans. His providences are the signs of His purposes.

There is in the Scripture records manifest and manifold tokens of the course which God would take through human history and the ends which he is seeking. Every act of God recorded in the Scriptures is prophetic of something else he would do. The Old Testament is full of fine illustrations of this, but equally suggestive are some things in the New Testament. The 16th chapter of The Acts of the Apostles contains the account of how Paul was "forbidden of the Holy Ghost to preach the word in Asia." That is to say the province and not the Continent of Asia. And also that he and his associate "assayed to go into Bithynia, but the Spirit suffered them not. And they passing by Mysia came down to Troas;" and after his memorable vision, concluded "that the Lord had called; us for to preach the gospel unto them," that is, the Europeans on the other side the Aegean Sea to the West. These missionaries were being guided on a course which God had selected for evangelical Christianity. Deeply prophetic of the future progress of Christianity is this remarkable event. That passage deserves to be pondered by the man who would help Christianity fulfil its mission.

Secular history is full of incidents which illustrate how the gospel stream has been guided westward by providential hands thorough succeeding centuries. In a little book, The Mission of Our Nation, we have traced as we cannot in this brief space this onflowing stream and marked some of the signs of providential guidance.

This nation with its principle of government and its high religious privilege is itself an evidence of God's purpose. The part

which America is playing in this war has its significance in the fact that God has through two milleniums been purposing great things for the world, and in His dealing with this nation preparing here a people for a world service. Just what has God been purposing by so manifestly setting us as a nation apart from other nations, nurturing here the things which have made us great? What contributions to the weal of the world does He design that we should make? Two distinctly, I think.

1. God has meant by these manifold tokens that we should be His agents to share with others that which by His providence He has enabled us to nurture in ourselves, and which we designate as democracy. This nation was transplanted to this continent, protected against monarchs and autocrats, shut in between the great seas, that we might perfect here a human society in which individual rights are guaranteed, individual initiative is insured, and opportunity is given for individual development and expression. Mercifully we were protected from entangling alliances abroad until the principle of democracy was thoroughly rooted and had grown into an institution capable of withstanding any storm.

Eighteen months ago the hour arrived when this nation must even at great price, under the manifest call of duty, undertake as it had never undertaken before this task of conferring democracy upon the nations as their inalienable birthright. The whole creation of humanity was groaning with agony and the eyes of all men turned to America, some with fearful looking for of judgment and some with longing and expectancy for freedom. Our great President discerned the signs of the times and announced that America stood face to face with her mission to give democracy to the world, and almost instantly the conscience of the nation was quickened, and with utterly unparalleled prodigality have we laid on the altar of our country for this great mission our most precious treasure. We have given not only the shining gold from our coffers, but the wheat from our fields, the very bread from our tables, and the places at those tables are empty of our sons because we realize that the supreme moment in which a nation must fulfil its mission or default has arrived.

2. But God's purpose bigger than this. That stream of divine purpose which providentially glided rippling and clear out of Troas and the 16th chapter of Acts, and which widening and deepening as it has swept through the centuries, carried on its bosom a greater boon for the West first of all and East and West last of all than democracy. Religion is God's chief concern when He thinks toward men and nations. The loftiest expression of God's benevolent purpose for His creatures is in the gospel of Jesus Christ. It is evident in the chapters which the history of the centuries held from Pentecost until now that God willed to nurture in this nation evangelical Christianity and make this nation His steward of evangelical Christianity for the nations of the earth.

(Continued on Page Six.)

The Baptist Record

Daniel H. Hargis, Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI

BY THE

Mississippi Baptist Publishing Company

P. J. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

When subscription is out, if you do not wish paper continued, drop it at a card. It is expected that all arrearsages will be paid before ordering paper stopped. Changes of address, whether direct or in the form of relocations, or 12 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

OXFORD ASSOCIATION

There were said to be more present at the opening session than four many years. Rev. W. J. Hargis led the devotional exercises, in which was praise and thanksgiving for the past unity and prayer for earnest co-operation. A. H. Hargis, Attorney Creekmore of Water Valley, being moderator, called the meeting to order. A committee was appointed on digest of letters instead of having the letters read. The meeting was with Big Springs Church, the home of Elder H. L. Johnson, and many other hospitable spirits with whom the writer was associated in a revival meeting two years ago. The former handsome moderator declining renomination, Rev. W. I. Hargis, one of the most useful men in the body, was chosen to this office. It was a fitting honor and the office honored by the man. Brethren Shuford and Higginbotham were re-elected clerk and treasurer. The sermon was preached by Bro. H. L. Johnson on the text, "Holding forth the word of life." It was a most practical and helpful sermon, showing how the word of life, and the places and ways in which we are to hold him forth. Dinner was spread in the grove and they all ate and were filled. In the afternoon a little flurry was caused by the question of giving the house to the ladies, or inviting them in to hold their meeting in the presence of the men, or asking to simply read their report or whether they should be privileged to speak in the associational meeting. The matter was disposed of by appointing a committee to "confer with the ladies" and at last accounts was suspended in mid air.

The report was then read on Publications by Brother H. L. Johnson, and the editor of the Record was given free exercise of full capacity. He did, however, make time for several other talks, by Brethren Johnson, Hewlett, Hargis and Lee, the moderator speaking specially of the Home and Foreign fields. Christian Education then had a fine report by J. W. Lee, who also made a good address and left conditions favorable for a great speech by Brother Gunter, the Education Secretary. The report on Woman's Work was being read as we left and expectations were of a great day Wednesday, when missions were to come up, with Secretary Lawrence on the program.

THE BAPTIST RECORD

COLUMBUS ASSOCIATION

This ancient and honorable body met with the great church at Starkville. Moderator Owen called the body to order in the afternoon of Wednesday. As the brethren are in the habit of passing the honors around, Brother J. D. Ray, pastor at Starkville, was elected moderator. Brother Barclay was made clerk until the arrival next day of Brother I. L. Dorroh, the former resigning then in favor of the clerk of last year. For a meeting in town there was a good attendance, and at night the large auditorium was comfortably filled. The devotional exercises of the afternoon were conducted by J. L. Hughes, who came to visit his former associates in the work. The house was very tastefully decorated by the ladies, who themselves were the best ornamentation in the meetings. Bro. Guy Jack was glad to be back among his brethren. There is no association that has stronger or more virile leadership in the churches, the pastors measuring up with the best anywhere. The report on the State of the Churches elicited more general discussion than any other subject, as it gave the layman an opportunity to show his interest in the work. The report on Publications was read by Bro. H. H. Sikes, of Starkville. It was good and strong for the support and use of our Baptist literature, with the Record having first place. Of course the editor took opportunity to magnify the place of the denominational paper and many brethren gave him their endorsement and subscriptions.

At night the sermon was preached by Rev. E. J. Caswell of West Point, on the text, "I am the way, the truth and the life." It was beautiful in thought and expression; so good that we hope to give it to our readers before long. The next morning was given to discussion of all missions, the reports being read by three of the best pastors. We heard the reports, but regretted that another association called us away from the discussion, in which our Mission Secretary was given a good place. The ladies had Miss Lackey with them and had a larger attendance than the men, and we doubt not as profitable a session. Our home was with Prof. and Mrs. L. L. Patterson on the college campus, who made our brief stay in every way a pleasure.

MONROE COUNTY ASSOCIATION

This young, vigorous, developing body met on Thursday with the church at Prairie. It was good to meet their pastor, with whom we were at the Seminary a few years ago, Bro. A. R. Willett, who came down South for a more congenial climate. The church here is growing and rejoicing. Brethren P. W. Cain and L. G. Smith were made moderator and clerk. We missed some of the brethren, such as the former moderator, A. J. Brown, who was with the Mississippi College Trustees, besides Brethren Cole, Birmingham and others. But the work went on with smoothness. We got in just in time to hear the last of the sermon by Brother C. C. Kiser and the good things that others said about it. These Prairie folks live well if they keep up with the way they entertained the association.

Thursday, September 26, 1918.

The afternoon was given a full program, as four subjects came in for consideration. The old preachers were looked after in a report by Bro. Dan Jones; the orphanage was discussed by Bro. J. S. Berry, who is making arrangements to fill a car for the orphanage in this part of the State about Thanksgiving time. The temperance report was somewhat of an innovation, being a poem recited by a little girl, which goes into the minutes. Privately it was said that churches had leading members arrested for making moonshine whiskey. Education was reported by W. G. Peugh, of Aberdeen. It was a good report. In the absence of Secretary Gunter, the editor, according to his habit of supplying for others, proceeded to give some account of our educational work and plans.

At night the people demanded a sermon by Dr. Lawrence, and a house full of people listened to him with profit and appreciation. Friday morning Publications and Missions had the right of way, reports being presented by Brethren Cain and C. C. Kiser. Time was given the visiting brethren to present their specialties, Bro. N. T. Tull coming in just before noon with a clear and helpful speech on the budget. Former Moderator A. J. Brown arrived for the afternoon meeting. Secretary Gunter arrived and was given a good hearing after dinner. Prairie is a fine community, whose hospitality will set a mark hard to equal. One citizen said there were negro farmers near by who would clear \$2,000 this year.

BOGUE CHITTO ASSOCIATION

Bluff Springs, where the meeting was held, had a crowd to take care of and did it handsomely. The organization was perfected by the re-election of Rev. I. H. Anding as moderator and the election of Brother D. M. Huff as clerk. Brother Varnado was continued as treasurer. The letters were not read but a committee on digest put a tabulated statement on the wall showing the contributions to State, Home and Foreign Missions only. Brother Jones was sick and unable to be present, so that the brethren fixed upon the beloved R. H. Purser for the associational sermon. Everybody who knows him knows it was good and he had a magnificent text: "But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." A good many visiting brethren were recognized, among them Dr. Zarilli of the Baptist Bible Institute faculty in New Orleans; T. J. Moore and Secretary Gunter.

The church members "spread" dinner and themselves to the comfort of all the guests, perhaps even to the discomfort of some. There was some hesitation in getting the business lined up after dinner, but when the program started it went through with a boom. Publications started the ball rolling when Brother Purser read a terse report and the editor was turned loose on the people. When he got through he had gathered new and old into his receipt book and possibly raised the rating of Baptist literature. Brother T. J. Moore also works at this end of the business,

which end happens to be the middle, and the people will also read Home and Foreign Fields.

The Layman's work elicited more discussion than almost anything else because it gave the laymen a chance and seemed to strike oil. The discussion possibly was more on the layman than on the movement. The speakers were Brethren Gatlin, Montgomery, Williams, Purser, Stevenson, Brown and Miller.

Education received good treatment not only at the hands of the committee but also Brother Gunter and our Italian brother, Dr. Zarilli who comes from the Bible Institute in New Orleans. He told of a Presbyterian preacher who distributed Bibles among Italians in Louisiana and after they were converted, he went back to organize them into a church. Everything proceeded well until one of the converts called a halt by insisting that they hadn't had the baptizing yet. The Presbyterian brother tried to satisfy them that they had been attended to in infancy. But nothing satisfied them but going to the river, where a Baptist preacher who was sent for baptized them and organized a Baptist church. Then the hospital work was discussed and a report was made of help given to Bro. Cook one of our preachers who a few years ago lost his sight. Later a fish collection was taken for him and Brother B. F. Miller, amounting to \$26.00.

The second day was full of work and interest. The W. M. U. led with a good report. Dr. Whitfield made a most sensible talk as usual on the B. Y. P. U. Dr. Quin read the report and led the discussion of the Nation's Call to Prayer which elicited deep interest and earnest discussion concluding with prayer by Rev. B. F. Miller. The house was full to hear the reports on missions and the budget, read by Brother Williams, F. D. Hewett and the discussion by them and T. J. Moore and J. L. Low. It was one of the most practical we have heard in any association. Bro. Whitfield showed on the board that \$1,187 had been given by the association for foreign missions, \$911 for home missions and \$820 for state missions. The report by Brother Roberts on church and pastoral relations called forth very snappy discussion by a number of brethren with a variety of opinions, as did also the report on apportionments. Sunday Schools were treated sympathetically and a resolution was adopted protesting against the exclusion of camp pastors from work among soldiers. We had the pleasure of spending the night in the hospitable home of Brother and Sister Varnado, and are indebted along with the moderator to Brother Theo. Whitfield for getting to and from the association in his car.

Education Commission R. B. Gunter, Secy.

Hear ye Baptists of Mississippi and give ear Oh ye people. A great opportunity is passing from us. Sixty-one girls were turned away from our Woman's College at its opening. Why? Because all of the rooms were taken. Financially that means that for this session \$18,000 which would be passed into the treasury of the Woman's College will be turned into other schools.

Influentially it means that the moral support of these girls, their parents and many of their friends will be turned from our Woman's College to other schools. How long before our people will see what we are losing? How long before the Lord will say, "Your opportunity has passed from you, return your pound?"

Were this a business proposition from which we expected to derive great profits, we would rise up and supply the needed room. Were we seeking first the kingdom of God and His righteousness, we would provide for the accommodation of these girls. Talk about great tasks in a mission way; there is no money which could be expended for missions, State, Home or Foreign which could bring greater, and more immediate results than the money given to provide rooms for these 61 girls. I fear we shall repent of this failure.

The Woman's Missionary Societies are at work on their \$5,000 for Christian Education. Some societies have already raised their apportionment. It seems now that we are going to have the best financial report to make this year at the Convention of any previous year. We want this \$5,000, and then another \$5,000 before the Convention meets. But if the ladies will raise their \$5,000, we will let them rest for awhile.

The associations are very readily adopting the recommendations for a cash campaign this winter to pay off all of the indebtedness; also, the recommendation for a five year program. We can, if we will; and we will, if we can.

Budget Laymen Department

N. T. TULL, Superintendent

CHANGING THE BASE OF THINKING.

The task of developing our country people in giving is the task of breaking up their base of thinking. They have a lump-sum fixed in their minds beyond which they do not propose to go in their giving "per year." That lump sum idea has got to be broken up before they can see that it is possible for them to enlarge their gifts.

The only way to change their base of thinking is to get the country churches to giving systematically. In this way you can swing them away from the yearly sum in which they are accustomed to think, and bring them to the Bible idea of laying by in store on the first day of the week as God prospers them.

The weekly basis on which to reckon your gifts to the Lord's work has every advantage in its favor. (1) The weekly amounts are small and can easily be provided for. (2) The consent of the mind is more easily gained. (3) The habit of giving is more quickly formed.

Besides these reasons, the weekly basis makes it possible for the very poorest to have some part in the giving. It is one thing to convince a person of his duty to give, but altogether another thing when it comes to providing a practical method by which he may be able to discharge that duty. The weekly basis makes it possible for the small giver to do a worthy part, whereas the yearly plan, or even the monthly plan, would put it beyond his reach.

The church with preaching only once per month should take pledges from its members on the weekly basis, and encourage them to lay by in store on the first day of the week. Then the weekly amounts can be brought to the Lord's house in the contribution envelope on the regular preaching day each month.

The Budget Man is in the midst of a church-to-church campaign in Yazoo Association under direction of the board member, Bro. Mobberly. We are putting on the budget in the churches as

we go. We are doing it too, in a highly satisfactory way. Wish every board member would plan a similar campaign.

It pleases the country pastor when we put on the budget in his church with a nice increase in his salary, and get the amount secured by good pledges.

MEETING OF THE EDUCATION COMMISSION.

The Education Commission of the Southern Baptist Convention met at a called meeting in Atlanta on Sept. 11. The representation was good and it is felt that the views expressed by this body relative to the organization of the Student Army Training Corps in our Southern Baptist Colleges will be of interest to our people generally. In addition to that matter, of which the full account is given herewith, there were important steps taken relative to the Five Year Program which calls for \$15,000,000 and 35,000 students for our schools. Dr. B. P. Robertson was present to present the needs of the Baptist Bible Institute at New Orleans. The commission voted to include in its budget \$500,000 for that institution on the endorsement of the Southern Baptist Convention.

Arrangements were made looking to the presentation of the Five Year Program at each State Convention this fall.

The Student Army Training Corps and the future of our Baptist Colleges.

The following was adopted by the Education Commission of the Southern Baptist Convention at a meeting held in Atlanta, on Sept. 11, 1918:

"In view of the extraordinary conditions produced by the world war, which have led to the organizing of a Students Army Training Corps, under government control, in nearly all of our Southern Baptist Colleges for men, the Education Commission of the Southern Baptist Convention takes this occasion to record its views on this subject in the following terms:

"1. We appreciate the prompt patriotic action on the part of our colleges in coming forth to meet the urgent needs of our national government in this national crisis.

"2. The continuance of the civilian classes enabling students for the ministry and other students who for various reasons are not eligible for the S. A. T. C., to pursue their studies will place, in not a few cases, special burdens on our institutions and will call for continued and generous assistance on the part of the denomination. The burden occasioned by the new conditions was so great that one of our Baptist state schools has found it necessary to close for this session. Our schools in these days need not less but more financial help directly from our churches.

"3. The Education Commission does not interpret the action on the part of the colleges in contracting to furnish instruction to men enrolled in the Students Army Training Corps as violating the spirit of our cherished principle of separation of Church and State.

"4. We are firm in the conviction that our Baptist Colleges by this action in this national crisis do not and should not thereby mean to commit themselves to the policy of military training in our colleges after the close of the war, nor do they intend to imply that they favor at this time the principle of universal military training in times of peace."

DEBT PAYING CAMPAIGNS.

The commission was much encouraged with the reports coming from some of our states with reference to the success attending the efforts to pay off the burdensome debts on several of our colleges. Steps were taken looking to the launching of campaigns in all the states where debts exist and to make a strenuous effort to have all debts as far as possible paid or provided for before next May.

J. W. CAMMACK, Secy.

(Continued from Page Three.)

We hold in trust His most precious treasure, and that which His father heart longs to share with every child of His creation.

If we at this hour divorce democracy and religion, recognizing that the time for the fulfillment of our mission for the one has arrived and failing to recognize that it has arrived for the discharge of our mission in the case of the other, we mar the plan of God and defeat His purpose. If we are called upon under present circumstances to conserve national resources, to economize, and as a nation dedicate all to the solemn end of promoting democracy, we are under equal obligations now to dedicate anew our substance and our lives to the proclamation of the gospel of Christ among the nations with whom this war has established for us new, friendly relations.

Is it thinkable that this nation could have been brought to its present state of development with emphasis put upon democracy alone or mainly? I venture the declaration with confidence that America today with democracy as its guiding star, would, and with all the people and tongues of which it is constituted, be a bedlam of socialism and anarchy but for the wedlock which God solemnized between evangelical religion and democracy in the founding of this nation. We shall surely defeat the ends at which we aim in promoting democracy if we do not with it promote evangelical religion among the nations whom we would free from autocracy and depression.

And the time to declare this wedlock and to solemnize and sanctify the bonds between democracy and religion is now, before the institutions of democracy are born and reared without religion. There was never so propitious an hour for internationalizing evangelical religion as this. Many lives put into the Foreign Mission enterprise at this hour, when America is standing up before the world to discharge her international mission, will count as it has never counted before and will never count again if we are false to our mission now. This is God's hour for American international service, and a service to which God calls us must be chiefly religious. All announcements and men offered on the altar of the God of Battles will issue in unholy measure if we fail of our religious mission at this time. The hoarse thunder of cannon on sea and land are but muffled calls to Christian men of America, to discharge now their supreme mission to the nations of the earth.

God has given us time to get ready for an hour like this. We are largely financing the war of the nation and its allies. It is cause for profound gratitude and lasting praise that under the blessing of God vouchsafed to us through three hundred years, we are able to do this. But if we are able to do this, we are able to do the other, and with perhaps prodigal waste in attempting to do this without doing the other. We can fulfil our supreme mission, that of giving the gospel to the nations of the earth, with fewer men and

less money than we can pursue our mission of giving democracy to the world. It costs as much money to shoot one of our great guns as it does to support a missionary 12 months, and the cost of making a warship would support all the work Southern Baptists are doing in Brazil, Argentina, Chile, Uruguay, Japan, China, Africa, Italy and Bohemia for a half dozen years, and support it with a hand far more lavish than we have been supporting it.

I doubt not that we could have spared ourselves much pains if long ago amidst our prosperity, and following the manifest leading of God, we had betaken ourselves to the fulfilling of this religious mission to the nations of the earth. If of our yearly income we had given God His own, doubtless we would have escaped war taxes which have fallen as a consternation upon some. If we had filled our children with thoughts of Christian service, and given them to God in their childhood, perhaps we would now have many of them in pagan and papal fields joyfully heralding the gospel of Christ, and not in the trenches the marks of German bullets.

Shall we not as leaders of our people tell them plainly that America has come to the place when she must discharge the international mission for which God has been preparing the nation, and that the most solemn part of our mission is the spread of the gospel among the nations made ready for it by this war?

BIBLE INSTITUTE.

A month ago I arrived in New Orleans to take up my work with the Baptist Bible Institute here. Back in South Carolina I had found great interest in the school and a feeling that it was going to meet a need in our denominational life. Since reaching New Orleans and taking up the work that feeling has been deepened in me, and I have been most favorably impressed also by the evident interest of our people in the success of the Institute. It has been my privilege to preach from three of our New Orleans pulpits since coming here, and also to make some trips out in the state attending association meetings. Everywhere I have found a cordial welcome and well wishes for the Institute's success.

I believe the founding of the Institute is going to mean much to our Baptist cause in New Orleans. Already arrangements have been made for seven mission Sunday Schools to be managed and worked by our students, and we are trusting that the history of Louisville may be repeated here, and that all of these missions may in a few years become strong Baptist churches. As it is they will serve the double purpose of providing the best possible training ground for pastors and other Christian workers, and of building up the cause of our Lord and Master.

The prospects for our opening are very bright. Several men have already arrived and are giving us invaluable assistance in getting the buildings and grounds ready for the opening of school. Some of them have charge of missions, and the others are finding opportunities for preaching.

We are now perfecting our plans for our opening conference, which begins Sept. 23. Among other well-known men we are expecting to have Drs. B. D. Gray, E. Y. Mullins, L. R. Scarborough and J. T. Christian among our speakers. That in itself is assurance of a great conference and we are looking for a large out-of-town attendance.

I wish I could say something to impress upon our pastors and young people the greatness of the opportunity afforded by the Institute for training in Christian service, and express our hope that many of them will avail themselves of the opportunity. We believe we have outlined a course eminently suited to give such training.

May I say also to any pastorless churches within reach of the Institute that we expect a number of excellent men to be with us as students, and that they would do well to get in touch with our president, Dr. B. H. Dement, as it might be in this way they could find good pastors.

Trusting that I have not taken up too much of your space by this letter,

I am, yours fraternally,

W. E. DENHAM.

THE BETTER THING TO DO.

I have read with keen interest what has been written concerning the recent order of the War Department with reference to removing our camp pastors. I am watching with a great deal of concern the movings and wondering just what will be done.

Now Baptists are pledged to loyalty—they have always been and will always be loyal to the government. They are going to stand by until Berlin is no more. But are we not laying ourselves liable to criticism. We have made, and righteously made, our protest against the removal of our camp pastors. Certainly we are understood—that is our position in the matter is before the War Department and the public, with which I am thoroughly in sympathy.

Now, let us be careful that we do not say too much, and appear to be disgruntled. But on the other hand let's be submissive—which we are going to be—and stay close by the government that when all is over a brighter day shall be ours.

If the camp pastors must go, why let us remember that the home church—the home base must be made tenfold stronger, so that when the boys return there shall be some thing the like of which they never dreamed to return to. Home and State Missions, the need was never so great as now. If the camp pastors must go, let us remember that our men by the hundreds are in the Y. M. C. A. work and as chaplains, and we must urge thousands of others to go, and back them up with our prayers, good wishes and money.

Let the Roman Catholics go—we have the good old gospel message. Let's give it however and wheresoever we can and do our work so well that they will be forever more overshadowed. The best way to do the thing is to put men there and back them up. Let's pray more brethren—these are serious times.

J. B. QUIN.

Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec'y

In the whirl of things it is easy for one to lose his head.

Our Mission work stands for the propagation of our faith and that is the thing we need to do.

We must keep the home fires burning in our churches so that our boys when they come back will find the faith once for all delivered to the saints.

A PRESSING STATE MISSION NEED.

This war has emphasized as never before the importance of religion. The government now fully recognizes that the rallying point of a people's life is the religious sentiment of that people. This is the reason the government is doing so much in a religious way for our boys in the camps and at the front. But as a denomination we have been excluded from the camps and consequently must do our work in the home territory and with the boys before they are drafted into the service.

This is a serious business. Many thousands of the fine fellows who go over there will cross the great divide. Many of these are unprepared to meet their God. After they enter the camps it is not too late for them to be saved, but it is too late for Baptists to reach them with their message of salvation by grace through faith in the Lord Jesus Christ. The government will not allow us to go into the camps and deliver this message, the true gospel of Christ, to these boys. There is only one alternative, we must reach them before they are drafted into service.

This is a State Mission task, and it is our immediate task. Other things will wait, but this will not. In the next twelve months hundreds of thousands of our fellows will be called into service. Shall they go unprepared? It is up to the Baptists of Mississippi to answer for those who leave the state.

To meet the demands which this crisis throws upon us we must have in addition to what we are now doing at least six missionary evangelists. No stone must be left unturned in our effort to lead our boys to Christ before they are drafted into the service.

In addition to this there is another pressing problem which we must face. It is the keeping of the home fires burning until the boys come back. Our churches must be made strong to receive them. There must be a revival of religion in our midst, a quickening of denominational life, a strengthening of our faith in the great fundamentals.

To do these things we must have at least fifty thousand dollars this year and seventy-five thousand next year. Brother Pastor, this is our day. Don't let anything overshadow this work. The hope of the future for Baptists lies in their loyalty now to their denominational work. We must build a great Baptist empire in Mississippi.

SOME BAPTIST FUNDAMENTALS.

Last week I spoke of Baptist beginnings. Let us now think about some Baptist fundamentals. It is important that we should think of these things because of the undertow in the waves of events which is dragging away all denominational lines. If our Baptist mission work means anything at all, it surely means the preservation of the principles for which we stand, and the better acquainted we are with these principles and the more surely we hold to these principles the more enthusiastic will be our work for missions.

Baptists have a right to exist only as their existence means something to the life of the world. They can mean something to the world only as they contribute to its redemption and salvation, to its moral and spiritual uplift, to its progress and prosperity, to its thought and free-

dom. Judged from this standpoint, Baptists still have a large place in the world's life.

I can mention now only a few things for which we stand and can give to these things only a brief notice, but I hope that it will at least arrest attention and cause our people to stop and think. In this age of religious mergers let us be careful lest we be submerged and our testimony to the world lost.

I. WHO ARE BAPTISTS?

Perhaps no people have been more misunderstood than the Baptists. By those who are not acquainted with our history we are looked upon as people made so by our baptism. Let us disabuse your minds of this conception. We have not separated from our brethren into churches, called into existence the costly and expensive machinery of denominational life, because of our view of one single ordinance. The position of many of us would be self-contradictory and absurd if such were the case. We esteem no rite above righteousness, no ceremony above conduct. To do God's will, and no other than that, to get God's will done in the broad fields of national life as it is done in heaven, this is the purpose for which we live. No one ordinance is sufficient foundation upon which to build a denomination. Baptists take their stand on broader affirmation, on those life-giving affirmations which are recognized the wide world round as the noblest characteristics of the world's civilization. Hence instead of saying that "A Baptist is one who baptizes by immersion," you must say if you define Baptists properly, "A Baptist is the man who of all men seizes most swiftly and holds most tenaciously the essential truths of the Christian faith; he is the man who of all men has been and is truest to the principles of human liberty." This being true, the history of Baptist churches is not simply the record of protest, it is also the story of affirmation. Through all the centuries we have stood for the great fundamentals.

II. FREEDOM OF SOUL.

Baptists have stood for the freedom of the individual soul under God in all matters religious. This they consider a fundamental principle. This principle excludes all human authority, and all ecclesiastical functions and functionaries. It affirms that religion is, and must be, a matter entirely personal between the soul and God. In the performance of religious duties they hold that there can be no sponsor or proxy. Spiritual responsibilities cannot be met by the power of attorney. God deals with each human being as if he were alone in the universe. Repentance, faith and obedience must be individual and voluntary. The soul is competent under God to act and no church or government should come between that soul and God.

It follows as a corollary from this fundamental principle that the soul must be personally related to Jesus the Lord. This relation must not be disturbed by interposing mediaries. Paul tells us that there is "one mediator between God and man, Christ Jesus." Baptists have contended through all the ages for the direct approach of the soul to Christ as being essential to the soul's freedom under God. This excludes all ordinances as means through which we receive salvation and throws us back upon the individual faith of the individual in Christ as the only way of life. It also establishes the right and duty of private judgment, which cannot be transferred without sin. Liberty of choice is essential to a free soul. It is essential to personal responsibility. Character can only be developed by the exercises of the free soul in its judgments and choices. Deprive it of this right to determine and choose and you have taken away its freedom. Take away its freedom and you have destroyed responsibility. Take away responsibility and you have broken down the mainspring of the apparatus which manufactures character.

III. THE BAPTIST CREED.

Baptists stand for the Bible as the Word of God and the creed of the church. We believe that the Bible is a revelation from God, authoritative,

final and complete. We state our theory of inspiration in the following terms: "The Bible is the Word of God, so that in every part of Scripture there is both infallible truth and divine authority." In this infallible book God speaks to the race, speaks to every member of the race, just as though that individual were the only person in the world. This message is put forth by Infinite Wisdom and the truth contained therein is made as plain as language can make it. Hence the condition necessary to understand the message is a mind divested of all preconceived opinions, perfectly honest before God, and with an earnest desire to know the truth for truth's sake. This divine book is the creed of the church. To it we must look for our instruction in all matters of doctrine and practice.

IV. CIVIC FREEDOM.

Baptists stand for civic as well as religious liberty. Through all the ages they have unyieldingly protested for the separation of church and state. This is fundamental to their principles. They believe in a free soul under God, but no soul can be free if its religion is to be prescribed by the state. Neither can it be free if a political despotism crushes out the nascent germs of manhood. Hence their eternal protest. History shows that every church which has become associated with the state so as to be able to use the civic machinery has become a persecuting church. Baptists have always contended that when a church uses the sword of the police to dictate to a man what he shall believe, whether he shall read the Bible or not, and to what place he shall go to worship; that such a church ceases to be a church of the Lord Jesus Christ and becomes an institution of man animated by the lust for power and the spirit of unrighteousness.

Hence Baptists have always been found in the front ranks of those who were contending for freedom. It was their contention in England which brought about the struggle between Parliament and Charles I, culminating in the Commonwealth. This was the first stroke at the political tyranny of the world. In America it was the struggle of the Baptists for liberty of conscience and religious toleration which forced Congress to pass the first amendment to the Constitution of the United States declaring that Congress should not "make laws establishing articles of faith, or mode of worship, or prohibiting the free exercise of religion."

Age by age the place of Baptists has been with the pioneers of humanity. On many a field of battle and of blood, the banner of civil and religious liberty has been borne aloft by Baptist hands. And if their principles are now the commonplace of all people who read and think, and their passionate love of liberty the native air of this great land, that is because they have been built into the essential structure of human thought by generations of the heroic, the silent and the dead, who have held the Baptist faith.

To our co-religionists we would say, if the apostles, under the teaching of Christ and the Holy Spirit, in the infancy of Christianity, instituted a voluntary union of baptized disciples as a Christian church; if Congregationalism and Independency were the best form then for individual edification, for purity of doctrine, for aggressive attacks upon the powers of darkness—surely we today could do no better than to copy the primitive model. Spiritual principles never change. What was best when infant churches encountered heathenism, false philosophies, and cruel governments is best now.

Our State Mission work stands for the perpetuity of these principles in our state.

At Sunny Hill, La., Rev. W. E. Farr assisted Pastor Hutson in a meeting in which 43 were received into the church, 33 of them by baptism. One man 62 years old was saved who hadn't been in a church for 21 years. His mother was present, 84 years old, to rejoice in the answer to her prayers for half a century. Five hundred dollars were given by the church to buy pews for their new building.

Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
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 Recording Secretary, Mrs. Rhoda Knochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lacky.

FOR THE MEN AT THE FRONT.

Lord God of Hosts, whose mighty hand
 Dominion holds on sea and land,
 In peace and war Thy will we see,
 Shaping the larger liberty.

Nations may rise and nations fall,
 Thy changeless purpose rules them all.

When death flies swift on wave or field,
 Be thou a sure defense and shield!
 Console and cheer those who fall,
 And help and hearten each and all!

O, hear a people's prayers for those
 Who fearless face their country's foes!

For those who weak and broken lie,
 In weakness and agony—
 Great healer, to their beds of pain
 Come, touch, and make them whole again!

O, hear a people's prayers and bless
 Thy servants in their hour of stress!

For those to whom the call shall come
 We pray Thy tender welcome home.
 The toil, the bitterness, all past,
 We trust them to Thy love at last.

And in Thine own good time, Lord, send
 Thy peace on earth till time shall end.

—John Oxenham.

JEFF DAVIS ASSOCIATION.

The women of Jeff Davis Assn. met on Saturday, Sept. 21 with the Victory Church. There were representatives from eight societies present and they all agreed to raise in the societies larger contributions for the Training School work. An offering of \$4.00 was made for the Simmons picture, and one emergency woman signed the card. It was a good and helpful meeting, according to Mrs. A. J. Aven who was present. Mrs. R. B. Dale is the superintendent of this association.

The W. M. U. of Yazoo Association will meet October 22, 1918 with the Emory Baptist Church, 9 a. m., old time.

THE HILLMAN MEMORIAL.

At the State Convention in Brookhaven, November last, Mrs. George B. Eager of Louisville, Ky., proposed that we raise a memorial through the Church Building and Loan Fund to the late Dr. and Mrs. Walter Hillman of Clinton, whose lives and labors have so enriched the manhood and womanhood of Mississippi. As a Central Female Institute girl she was ready to do her part.

The matter was put before the W. M. U. of the state and agreed upon. I was asked to take charge of the Memorial.

All over this land, not only in Mississippi, there are strong, wise men and women who owe much of the influence of their lives to Dr. and Mrs. Hillman. We ask that as many of these men and women as can, write at once and volunteer to give to this Memorial; same to be paid at once, if possible; or within a year, if necessary to delay that long. *Liberty Bonds will be taken as payment on Memorial.* Send pledges at once please, that the Memorial may be reported as certain at the State Convention in November at Meridian. Remember, please, God looks on what is left before He puts a value on what is given. So a small amount given as a sacrifice to God out of poverty, will be far greater in His sight than large sums given by those who never miss the offering out of their abundance. So let each one give, and let each one pray daily that God will give us speedy victory in raising this thousand dollar Memorial for the glory of His name in the building of churches till Christ come.

Please write me at once and say you will be glad to have a part in this great work and what you will give.

All checks to be made to Dr. J. B. Lawrence, Jackson, Miss., marked "Hillman Memorial," through W. M. U.

The Lord is surely going to get unto Himself this victory, so let us each remember that "the King's business requires haste."

MRS. I. P. TROTTER,
 Shaw, Mississippi.

CAN YOU SOLVE THIS MATHEMATICAL REVIEW?

(By Rev. E. P. Armstrong.)

Five of the International Uniform Lessons in the Third Quarter's "Studies in the Christian Life" have been concerned with the Book of Acts, Lessons 1, 2, 7, 8 and 11. In view of this fact, this "Mathematical Review" of incidents in Acts is interesting. It may help to interest the class in studying the Review Lesson, which will be interpreted in The Sunday School Times in next week's issue, September 14, when the solution to this puzzle will also be given.

Multiply the number of days Jesus was seen on earth after his resurrection.

By the angels who talked with the disciples after his ascension.

Add those present in the upper room when Peter made his first address.

Multiply by the number who dwelt in that upper room.

Divide by the number added to the Apostles by lot.

Add those added to the church on the day of Pentecost.

Divide by the disciples who, entering the temple, healed a man.

Divide again by the healed man's age.

Subtract the persons who lied unto God and fell dead.

Multiply by the disciples released from prison by an angel.

Divide by the men chosen and ordained to attend to the business of the early Church.

Subtract those stoned to death for witnessing for Jesus.

Subtract those who offered money for the power of the Holy Spirit.

Subtract the workers who preached in a chariot.

Divide by the days a persecutor was blinded.

Multiply by the years Eneas was in bed with the palsy.

Add the times Peter was bidden "rise, kill and eat."

Multiply by the men in these lessons by the name of Simon.

Subtract the men sent to Peter by Cornelius.

Add the brethren who went to Cornelius with Peter.

Subtract the chains with which Peter was bound.

Subtract the names of the most prominent disciple.

Add the disciples called gods in this book.

Subtract the men from Macedonia who appeared to Paul in a vision.

Subtract the number of women selling purple.

The result will be the percentage of members added to the church this year, which should come from your Sunday School.

Sunday School Times.

ENGLISH "MOTHERS" FOR OUR BOYS IN GREAT BRITAIN.

The American Association in Great Britain has been fortunate in obtaining the co-operation of many fine women. Most of them are mothers. Some, who have lost sons in the war, are only too glad to act as mothers to our men stationed in or passing through England. At an American Rest Camp, on the outskirts of an old cathedral town, the wife of the Bishop is the head of the American Association Ladies' Committee. She recently asked the secretary if it could be her privilege to write home to the families of all American boys who had died or would die during their stay in camp. And she also said that she would tend the flowers for the graves herself.

Among the men who passed through on to France was an orphan lad. The English lady working at the canteen had lost her only son, and taking a great fancy to this American soldier, a friendship sprang up between them, the boy calling her mother. Ever since he has been in France she has kept in touch with him constantly.

Such instances should be a great comfort to the American mothers, who can feel that as soon as they arrive on the other side the boys will find in the American Association buildings ladies who can come as near as possible to taking the place of their loved ones left at home.—W. B. P.—Association Men.

Dr. H. M. King has prepared a provisional program for the Central Association which meets with the Second Church, Jackson, October 5-7. A new feature is introduced, namely a round table discussion of six church problems by those who have experience of them. There will be three sermons. Temperance comes the first morning. All missions come the first afternoon. Women's work and hospital come the first evening. Christian Education comes Sunday afternoon. Every effort is being made to make it a live meeting.

SOME MEETINGS.

At New Zion in Amite county with Bro. B. L. McKee, the first week of this month, August. This was a great meeting. Great interest was manifested from the beginning. People came in large crowds and remained as long as they could to talk of the meeting and the worship of God. The pastor and people are close to each other in this kingdom work. There were several additions to the church both by baptism and letter and all grown people. This is a great church and they have a great pastor.

Line Creek.—This church was the writer's first love. It was the first church to call him as pastor. I remained pastor here till moved to the Delta in Itta Bena. It was a joy unspeakable to return and spend a week with them in a revival meeting. It seemed that the atmosphere was filled with the Spirit. Brother Moulder is the devoted pastor and he is a pastor, too. I never saw a pastor who made every visit count for so much as it seemed to me. The people came early and stayed as long as they could to get home before dark. We had preaching one night and several people who lived some distance from the church did not go home but remained till service was over that night. These were the largest crowds that I have witnessed in a long time and most every one alive with interest and gave special attention. Several joined by statement and letter and some large number were baptized. At some of the services the pastor remarked that we would never be nearer heaven on this earth. The Lord be praised.

At Schlater.—The pastor of this church is Brother Green, the unique man. He is a recent graduate of Mississippi College and deeply consecrated and awake to every interest of the development of his church and the cause of Christ. He is wedded to his people and makes them a splendid Delta pastor.

The writer has held many meetings at this place but never did we have such large crowds in day time. Many times all space was taken. At this point I, when Delta missionary, raised the money to have a new house built

UGH! CALOMEL MAKES

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Horrible!

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling great. It's perfect harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

and it is a beauty to behold. There were several additions both by letter, statement and baptism. The pastor is doing a great work here and is destined to do a still greater work in the kingdom in the near future.

Drew.—Brother J. L. Phelps is the pastor and preacher of this church. He is a very quiet man. He never writes anything much, he does not get in the papers very often but he is doing "business at the old stand." He is a great preacher and his people so recognize it and so tell it. He was in a meeting in this church and was taken with a chill and phoned for me to come and preach that night for him and I went and preached five sermons and had to leave for another meeting. But he was able to take up the work and I am sure they had a good meeting. Drew is one of the best churches in the Delta.

In Christian love,
W. R. COOPER.

McCOOL MEETING.

We have just closed a ten days meeting with McCool church, Attala county, in which we had the efficient assistance of Pastor-Evangelist E. K. Shults of Senatobia. Bro. Shults got the attention of the community from the first and good congregations gave evidence of the interest his preaching aroused. He is a specially gifted in making the way of salvation so plain and simple that the youngest accountable child can understand it. His illustrations are apt and pointed and his theology scripturally sound. His work is constructive and helpful to the pastor. As Bro. Shults is a new man in the state, I mention these qualities to commend him to churches and pastors who may be looking for an efficient helper in evangelistic meetings.

Twenty-six were received for baptism and two by letter and a decided impetus given to sentiment for building a greatly needed new church house. Baptist stock is on the upgrade at McCool.

A. T. CINAMOND, Pastor.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla, that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

PACE AND SKENE.

Our meeting began at Pace Aug. 12 and continued through the week. Dr. W. E. Farr of Shelby, preaching. The meeting from the first had the spirit of God in it. Results seven for baptism, three by letter and the church greatly revived. The pastor and family was made to rejoice because of the pounding given us at the close of the meeting.

On the day the meeting at Pace closed, Aug. 17, the writer began a meeting at Skene. Dr. Farr came to us on Sunday and continued with us eleven days. Many said it was the greatest meeting ever held here. Great crowds attended at night. Forty-three was received for baptism thirty-three by letter. At close of last service we raised by subscription \$1,150 towards paying for a pastor's home. Gor is wonderfully blessing Bro. Farr's work. Try him and you will praise God for the man.

R. F. BASS.

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Genuine pig-grained leather

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Durable and beautiful. Button flap: \$1.20 for leather binding; 65c for khaki cloth binding.

Send today to Baptist Record, Jackson, Miss.

YAZOO CITY.

I thought I had better give some account of myself and tell you some things of my whereabouts. My church here at Yazoo City gave me a month's vacation in August. We drove through the country from here to Chattanooga, Tenn. I supplied the Altan Park Baptist church in the city four times while there. I also preached at the Concord Baptist church and once at Tyner from thence we went to Maryville, Tenn., the home of my boyhood days, where I preached once for Dr. Smith in his magnificent church building. Coming back through Chattanooga, Tenn., I learned that the Altan Park Baptist Church had extended an unanimous call with \$300 more than my present field is paying. Coming home, putting the matter up to my people, they voted to keep me on the field here. Last Sunday, we had two additions, making a total additions in the last year 81. We also assisted Pastor Barrentine in a meeting this week in the Yazoo Association, which resulted in 18 additions. The brethren have been keeping me very busy this year. Besides our own work, we have held six meetings in which more than 125 were saved and our church here was never more hopeful.

When I can be of service to you, call on me.

Yours for service,
J. H. FULLER.

AMORY.

We had our first service in our beautiful new church building last Sunday. The pastor preached the first sermon at 11 o'clock. Rev. J. A.

Rogers preached the second sermon Sunday night. His theme was the "Gospel." He preached a great sermon to a large audience. Bro. Rogers was pastor of this church for seven years. He is much beloved here and he is doing a great work in the country. Preaching about 20 times per month. Rev. A. M. Nicholson of Louisville, Ky., came to us Monday and preached Monday night. We are now in the midst of a protracted meeting which will run two weeks. Brother Nicholson is preaching fine gospel sermons with earnestness and power. We hope to have a great meeting. The church has not had a revival meeting in nearly three years owing to the fact that we had no house of our own. We are happy in our new church home.

W. R. FARROW, Pastor.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9256 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantee if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will be charged at the rate of one word, which may be reduced by the notice.

IN MEMORIAM.

Christine E. Herron the precious little daughter of Bro. E. M. Herron, and Jennie Herron, was born at Georgetown, April 22, 1917, and departed this life to be with God, May 9, 1918.

Her stay on this earth was brief, but she left an impress that time will never eradicate. The little body was laid to rest in the Georgetown cemetery after appropriate services at the church by former pastor J. G. Gilmore. May the God of all grace afford an abundance of comfort.

J. G. GILMORE.

No Worms in a Healthy Child

All children troubled with worms have an unhealthy complexion, which indicates poor blood, and as a rule there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a General Strengthening Tonic to the whole system. Nature will then throw off or digest the worms, and the child will be in perfect health. Pleasant to take. 60c per bottle.

BROWN-SHUMATE.

At Sardis Baptist Church, Copiah county, Sept. 15, 1918. Mr. B. M. Brown and Mrs. Perle Shumate were united in the bonds of holy matrimony, Pastor J. G. Gilmore performing the ceremony.

RESOLUTIONS.

Whereas our government through the Third Assistant Secretary of War has issued an order recalling the camp pastors from the several cantonments where our boys are encamped,

And whereas, such an order would very much hinder important work among the boys of our own denomination. Be it resolved,

First, That we the delegates of the Monroe County Baptist Association of the State of Mississippi in session assembled Sept. 8, 1918, do earnestly petition and urge our Senators and Representatives in Congress to use their influence in having this order recalled, that our camp pastors may have the freedom heretofore granted in working among our boys.

Second, That a copy of these resolutions be forwarded to each of our representatives at Washington, a copy be forwarded to The Baptist Record and a copy be spread on our minutes.

Respectfully submitted,

C. C. KISER.

TIDINGS FROM CANTON.

I have just returned from Evergreen, La., where I assisted Pastor J. H. Winslow in a meeting. We had a fine meeting. There were 25 additions to the church, 18 for baptism.

Evergreen is situated in a very rich section and though a small town they have full time preaching and Pastor Winslow is doing fine work. Indeed he is a fine fellow and untiring worker. The good results of the meeting were due to the preparations he had already made. He is a Mississippian and will be welcomed back home as soon as he will come.

I go next week to Rehobath near Pelahatchie for a meeting, and on to three other meetings.

Our meeting house is going up a pace and everything looks hopeful and I am happy. Will work for the Baptist Record during these meetings. J. C. ROBINSON.

The Senatobia Baptist Sunday School has been blessed for some time with the efficient services of Vernon M. Wait as secretary-treasurer and now that he is soon to be connected with the Y. M. C. A. in war duty and will leave for New York and then his post very soon, we desire to thus express to him our appreciation of his services and assure him of our continued interest in and prayers for him while he may be away from us in this line of service. We commend him to the closest fellowship of the men of the Y. M. C. A. and other Religious Army workers, and assure that it will be our pleasure to be of any service we may be to his family and loved ones during his absence. We pray that he may be spared to see the end of this awful strife and have the happy privilege of returning home when the dove of peace shall again settle over the world.

E. K. SHULTS, Pastor.

E. S. MOORE, S. S. Supt.

L. M. BLANCHARD, Ch. Clerk.

About two years ago a civil engineer of Memphis came to the noon prayer meeting at the earnest solicitation of a traveling man who was a great friend of the movement. This civil engineer was gloriously converted and has been useful in the Lord's service ever since. He is now in a Tennessee town carrying out a big contract. In a personal letter that came today to the noon meeting he says:

"It has now been a little over a year since I left your midst and the Lord has wonderfully blessed my work here. Last night I led a man to Christ, which makes 150 of a prayer list of less than 300, which God has permitted the personal workers band of which I am chairman, to lead to Christ since I have been here.

"As my work draws to a close here I feel that I want a vacation. Not the kind that I used to take. This time I am going fishing and hunting and I am going fishing for men and hunting for lost souls, and it will be about the first week of September that I will start in an automobile with three friends. I don't know yet where we are going. We are leaving that entirely to God, and if God is willing these four children of His will leave together. If not, we will ask God to complete our band."

The attendance at the noon prayer meeting this summer has been larger than any summer since the meeting started, in January, 1914. Rev. Ben Cox preached every day last week as follows: Monday, Christian citizenship and its privileges; Tuesday, Christian citizenship and its privileges; Wednesday, Christian citizenship and its reward; Thursday, Christian citizenship and politics; Friday, Christian citizenship and the vice problem; Saturday, Christian citizenship and prayer.

BEN COX.

Memphis, Tenn., July 29, 1918.

REV. R. A. COOPER.

A pastorate covering two and a half years was closed here Sunday by Rev. R. A. Cooper of the Second Baptist church, when he preached his farewell sermon in the evening, heard an eulogy of himself by Dr. J. E. Nunn, and, with the members of his family, enjoyed a final warm parting handclasp of each member of his congregation at the conclusion of the evening service. Rev. Mr. Cooper has accepted a call from the Baptist Church at Collinsville, in northeastern Oklahoma, and will take up his work there on September 1.

It will be remembered that Mr. Cooper sought to resign a month ago, but the members of his congregation, reluctant to lose him, declined to accept his resignation. After careful consideration, however, Mr. Cooper again tendered his resignation, insisting that it be accepted and the members of his church agreed.

Those who know Rev. R. A. Cooper are outspoken in their praise of his ministry here as having been of the highest order, and as an evidence give the fact that he was held in the highest esteem, both by the members of his congregation and by all others who came in contact with him. His faithfulness in ministering to the sick and the needy, have endeared him to scores, who feel that in going to Oklahoma, not only the members of his congregation, but the entire city will suffer a distinct loss.

Both services yesterday were well attended and a splendid spirit was manifested. At the close of the sermon, which was strong and appropriate, Dr. J. E. Nunn, who has been a staunch friend of the pastor and ever faithful helper of the church and its organization, paid a high tribute to the worth of the retiring pastor and urged the church to show its loyalty to him and his teachings as added devotion to their church and its work.

Dr. Nunn suggested that it would be appropriate for all present to personally give the pastor and the members of his family a parting handclasp. The suggestion was promptly adopted by those present.—Amarillo Daily News.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 60c.

ROBINSON.

Closed a good meeting at Robinson. Seven for baptism and one by letter. The church and country seemed to have been helped. One service was given to the memory of the soldiers and in honor of our country.

Eld. E. Gardner is pastor. He preaches to five or six churches and is doing a fine work. This is the section in which he was born and reared and is held in high esteem by saint and sinner. He and wife have reared and educated one son and eight girls. Nice family and honored parents.

J. H. LANE.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write

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Conditions that are both scrofulous and anemic are very common. Many persons whose faces are "broken out," cheeks are pale, and nerves are weak, suffer from them.

There is an effective, economical remedy in the combination of Hood's Sarsaparilla and Peptiron, one taken before eating and the other after.

In these medicines taken in this way the best substances for the blood and nerves are brought together.

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Live Horse Flesh Costs 30c Per Lb. You can add 100 lbs to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back.

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PLANTS—Frost-Proof Cabbage Plants, all varieties, one thousand, \$2.50; ten thousand and over, \$2.00. Genuine Nanny Ball and Petite Ripe Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$3.50. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumner, S. C.

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CASTALIAN SPRINGS, DURANT, MISS.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WINONA.

We closed a very successful two weeks' meeting here last night at the First Baptist Church. It was our very great privilege and blessing to have with us to do the preaching in our revival Evangelist Dr. Ray Palmer of the Home Mission Board. It is a great treat for any church to have Dr. Palmer for a meeting. He is a great preacher of the gospel, scholarly and refined. He knows history and the Bible. He is a man of convictions and knows how to state his convictions clearly and at the same time in a way in which no one will take offense. We count ourselves fortunate in being able to secure Dr. Palmer for our meeting. It is my judgment that he should publish a volume of his sermons and include the one "Why I am not an Infidel."

We had many things to hinder us during the meeting, the War Savings Stamp Drive was on and during the entire first week of the meeting extremely hot weather. But in spite of all the hindrance we had a great meeting. There were 14 additions during the meeting and there are others who are to follow.

GEORGE F. BARTON, Pastor.

MAIN ST. CHURCH, HATTIESBURG

To pastor and members of Main Street Baptist Church in conference assembled, Jul 10th, 1918:

Brethren:

As chairman of the church debt committee, I beg to make the following report:

June 6th, 1917 the amount of church debt was \$11,734.00.

June 20th, 1918, the amount of church debt was \$9,758.18.

At a meeting of the board of deacons and a few of the leading church members held at the church about four weeks ago it was decided that the entire church debt be paid. At this meeting \$5,100 was subscribed. The following Sunday Pastor Dudley preached a very stirring sermon as to why the church debt should be paid. A subscription was taken by the pastor and the subscriptions increased to \$7,200. Captains were appointed as follows: Pastor E. E. Dudley, R. T. Price, J. S. Love, W. E. Bobo, T. P. Scott, Ellis Hickman, G. W. Causey, G. P. Smith, A. A. Montague, M. P. L. Love, N. R. McCullough, W. M. Memeter, G. M. McWilliams, W. A. Collins, D. E. Edwards, Dr. C. C. Hightower, J. W. Rogers and Mrs. Sudie Crawford, president Woman's Missionary Society and Mr. G. M. McWilliams, president Young Woman's Auxiliary.

A campaign of the membership was launched and subscriptions to the amount of \$10,185.50 were received. Of this amount subscribed every dollar has been paid with the exception of \$60, which we believe will be paid within the near future.

Our note at the First National Bank \$2,669.00, has been paid. The mortgage held by the St. Louis Mercantile Trust Co., amounting to \$4,125.30 has been paid. The Bank of Pachuta has been instructed to draw on the Citizens Bank for the amount of their note, amounting to \$3,000.00 with ten months' interest, and we have cash in the bank to pay this draft. After all

indebtedness has been paid we will have cash in bank about \$238.44.

We have deposited with the Citizens Bank for collection when due the following notes: R. M. Hendrix \$25; O. A. Bennett \$40; G. E. Edmonson \$20.50; T. M. Thames \$18; B. L. Craft \$25; A. A. Montague \$50; C. M. Hays \$100; J. A. Love \$150; M. M. Morgan \$33; C. M. Bond \$100; J. D. Donald \$250. Making a total of \$973.50.

The following subscriptions are due: Emery Kingsberry \$25; Will Kingsberry \$15; M. P. L. Love \$50; Lon Williams \$10; J. B. Wilson \$10; Woman's Missionary Society \$76. Making \$186 due in subscriptions which will be paid.

The financial standing of the Main Street Baptist Church July 10, 1918, is as follows:

Cash in bank \$238.44; notes \$973.50; subscriptions \$186. Total assets \$1,397.94, liabilities, none.

It is my pleasure to report that the church debt has been paid, and I desire to thank the pastor and every member of the church who have given their time and their means to bring about this condition.

Having finished the work that was assigned me, I respectfully ask that this report be received and committee discharged.

respectfully submitted,

T. S. JACKSON,

Chairman Church Debt Committee.

MANY PRIVILEGES AND BLESSINGS—GRATITUDE.

Here is one who is very grateful unto God for His manifold blessings which He has given this summer. I never have had so many gracious privileges to serve my Master as is mine this summer. I am now in my seventh meeting, have one other to hold next week and then comes the Chickasaw Association Sept. 10-12, with Macedonia Baptist Church. The work and results here listed:

Second week in July assisted Pastor H. G. West at Friendship, Pontotoc county, 32 additions in all, 15 by baptism.

The third week in July assisted Pastor J. E. Jennings at Uclatubba, Lee county, 24 accessions, 18 by baptism.

The fourth week in July assisted Pastor S. V. Gullet at Pleasant Hill, near New Albany, 26 accessions, (all by baptism.)

The first week in August I assisted Pastor J. R. Gullet at Macedonia, near Sherman, 15 accessions, 10 of which were by baptism.

The second week in August Bro. H. G. West assisted me at Amalia—eight accessions by baptism.

The third week in August I was assisted by Bro. N. T. Moody, five accessions, three of which were by baptism.

This week the fourth in August, I am in a good meeting at my home church, Comersville, and will be assisted from Wednesday till the close by Bro. H. G. West.

The next week I shall hold my own meeting at Old Oak Grove, near Myrtle.

Then last but not least our grand old Chickasaw Association will meet Tuesday, Sept. 10 and convene with us at Macedonia, six miles southwest of Myrtle.

September 20th will find wife and myself at Mississippi College, if the Lord wills, where we hope to remain until we each receive a degree. In so doing I leave my church work, but trust the Lord to open some field of labor there. This I am confident He will do.

A humble pastor,
HARVEY GRAY.

GLADING.

The fourth Sunday we began a meeting with Glading Church on the Liberty-White railroad in Amite Co. The people came day and night and it was a pleasure to preach to them. Four by letter and 12 for baptism. Wednesday night was Flag Service, and 24 blue stars were pinned on the flag which represents the boys from the little church.

Mrs. Marshall Leas, has two sons in the service and one recently landed in England sent her a letter from King George, complimenting the soldiers of the United States.

The outlook at Glading is fine. Pastor W. K. Anderson and wife have a strong hold on the work and occupy a large place in the hearts of the people.

Sister Baham, the widow of Rev. J. R. Baham, though an invalid, was permitted to attend nearly every service.

Many of my old East Fork members attended and a few from Gettsburg and Robinson and all places. It was good to be there.

J. H. LANE.

PULASKI MEETING.

On the third Sunday night I began our meeting at Pulaski. The election was on and it rained us out one day. We had good congregations but no accessions. I did the preaching.

We now begin for State Missions. My prayer and hope is that we may get the amount needed and that our secretary is asking us for.

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LOUISVILLE, KENTUCKY

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Medicinal virtues vastly proved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

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Rub Dandruff and Itching with
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Coated Tongue, Biliousness, Sour Stomach, Sick Headache, Bloating, Gas, Constipation, or other result of Indigestion, no remedy is more highly recommended than

FOLEY CATHARTIC TABLETS

They cause no griping or nausea. Cleanse the bowels, sweeten the stomach and benefit the liver. Never disappoint.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. Use by mail or at Druggists. Hixox Chemical Works, Patchogue, N. Y.

FROM THE BAPTIST HOSPITAL.

The last week in August was marked by the use of rooms in the new addition for patients. The building is not complete, but several rooms lack only the heating apparatus and floor covering; the pressure for room has become so urgent that patients, especially those in for minor operations, have been admitted to these new rooms and are altogether comfortable there. This is quite an event in the hospital's history, and we are sure is a matter of interest to the many friends of the institution in Mississippi.

Of course this event and the occupation of other rooms from week to week, until the whole building is ready for use, suggests several other things. One is that the necessity for turning away of patients who apply for rooms, either in person or through their doctor, will be relieved; and so the painful embarrassment of the management in taking care of patronage will be relieved also.

Another suggestion in this connection is that subscriptions for this new building made last February or at other time, if paid now would fit in beautifully. And that recalls an incident. A few days ago a lady appeared at the hospital office with smiling face and cheerful voice, and announced to the superintendent that she wished to hand over to him a hundred dollars to pay for the furnishing of a room in the new wing. The superintendent seemed a little embarrassed and wished to know if she had a subscription. The lady with abundant good cheer replied that she had not, but that she had the cash to pay for furnishing of a room. The atmosphere of the office was in every way pleasant that morning. The fact is we are looking for and needing many such friends just now.

The weather in Memphis has been quite warm this summer but the folks who do business at the Baptist Memorial Hospital have been a busy set, weather or no weather. The pastor has not had the August report yet, but the report for July goes beyond any of previous history. Patients admitted 339; of these 127 were from Mississippi; \$3,215.75 was expended for salaries. Three donations of linen were received; one of which was from Mrs. Alice Brown of Kosciusko, Miss. There will be need that such donations be greatly increased, since there are to be a hundred additional rooms.

The pastor's work grows both in service to be rendered and in joy of doing it. Almost every Sunday he has had appointment to preach; dates already fixed through September. He is glad to serve the churches and especially to thus keep the people in touch with our House of Christian Healing. Nothing is expected for this service except that the churches pay the expenses of the trip, since such expenses are not otherwise provided for.

There are daily joys in the work itself. Almost every day we hear testimony from Christians as to what strength and comfort they found as they undergo some trying ordeal, in the religion of their Lord. One good woman said she had had religion a long time but did not know that it

would hold so well. She had been on the surgeon's table and was getting well. In the last few weeks there have been more than a half-dozen personal surrenders by patients, not on dying beds but getting well, most of them on the eve of going home.

The pastor would be pleased to visit a few of the Mississippi associations in the northern part of the state if he could know the time and place of meeting. He has been able to see no list of such meetings.

M. D. JEFFRIES, Pastor.

A SOUTHERN PRODUCT

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail post-paid.

REGENERATION.

(By C. T. Carmichael.)

II.

Perhaps in the third chapter of John is one of the most important passages on this essentially very great doctrine. It has been pronounced by some as "the classic passage on the subject."

In the third verse Jesus announced the positive necessity to be born from above. Just here we give that portion which we will discuss, beginning with verse three.

"Jesus answered and said unto him, Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God. 4. Nicodemus saith unto him, How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born?" 5. Jesus answered, Verily, verily I say unto thee, Except one be born of water and of the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7. Marvel not that I said unto thee, Ye must be born anew. 8. The wind bloweth where it will and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit. 9. Nicodemus answered and said unto him, How can these things be. 10. Jesus answered and said unto him, Art thou the teacher of Israel and understandest not these things? 11. Verily, verily, I say unto thee we speak that which we know, and bear witness of that which we have seen, and ye receive not our witness. 12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13. And no one hath ascended into heaven, but he that descended out of heaven, even the Son of Man who is in heaven. 14. And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up. 15. That whosoever believeth, may in him have eternal life.

In the light of the former article on

regeneration let us examine the teaching of this passage.

In the 3rd verse Jesus announced the positive necessity to be "born anew." That implies that one has already been born according to the flesh, but he must receive a new birth according to the Spirit. Nicodemus didn't understand how a man could be born again when he is old. Now read the fourth verse above, and you will see that Nicodemus understood what Jesus said; that one must be born anew. That fixes it that Jesus meant some heavenly preparation concerning one already naturally born, and that is what he is going to talk about. Now let us begin with the word "Verily," in verses three and five and read to the word "born" in each and see if Jesus has changed the subject, or what he is talking about. It readily occurs to the mind that what He said applied to a person, without a particle of reference to his first being naturally born. So Jesus did not go behind the present tense in his talk to Nicodemus, but every word is addressed for his salvation. In verse three spiritual birth is designated, "born anew," and in the interpretation of it, by the fifth verse, it is designated, "born of water and of the Spirit."

So we have the idea set aside that "born of water," meant, natural birth. It is erroneous interpretation of the meaning, from the necessity of a direct answer to Nicodemus question which is limited to man being "born again," as the subject of verse three set forth. Is it possible then to interpret the meaning of "born of water," in verse five, to mean "Natural birth." It can not be. Why? The construction and wording of the language would positively require a change to so limit the application of that meaning of the words, "born of water." Then we conclude that whatever it meant, was with reference to birth of the Spirit, and some feature that was applicable to Nicodemus and all unregenerated persons. So Jesus talked of that invisible, divinely mysterious work, that God does for a man, to give him a new moral and spiritual nature. If his moral and spiritual nature was pure and undefiled would he need to be cleansed and renewed? Surely he would not. The scripture says plainly that into the kingdom of God "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination." The unregenerated man is a defiled man, he must be born again of "Incorruptible Seed." The Spirit of God alone can produce that incorruptible nature in the soul of a man. It means that the old nature in its uncleanness and depravity, producing sin and rebelliousness against God, and not subject to the law of God, which law is "Spiritual," must be cleansed as if "born of water" and renewed of the Spirit. We have the essential result equivalent to salvation, set forth in Eph. 1:13-14, as being "Sealed with the Holy Spirit of promise, which is an earnest of our inheritance."

Then if "born of water and of the Spirit," means to be cleansed and renewed in one act, equivalent to being born again, the Jewish ceremonial washings and the prophetic washings had a symbolic meaning. Yes, that is

a fact. Therefore, as Nicodemus was familiar with those scriptures, Jesus answered him in the light of what ought to have been easy for him to understand. By noticing the law and its water and washing requirements, it explains why the Jews were great sticklers for washing. They raised that question concerning the disciples eating with unwashed hands on a certain occasion, having the idea that it would inwardly defile them. It was the place of Nicodemus as an expositor of the law and prophets, to teach the spiritual feature of those things. Therefore he deserved the rebuke of the tenth verse.

The law set forth spiritual things. That fact is the authority on which Rom. 7:14, declares "the law is spiri-

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Mr. L. Fitzgerald says: "For several years past I have had occasion to use Carboil for boils and skin eruptions and have always found it an excellent remedy. Have also recommended it to others and they say it is the best thing they have ever used for skin troubles."

Carboil is an antiseptic compound that draws out the inflammation and heals. It also eases the pain. It is safe and easy to apply. Try Carboil free. Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., for liberal sample. Large boxes 25c at drug stores.



FOR BILIOUSNESS

TAKE A CALOTAB

The New Calomel Tablet That Is Entirely Purified of All Nauseating and Dangerous Qualities.

Of all medicines in the world, the doctors price calomel most highly, for it is the best and only sure remedy for the most common ailments. Now that all of its unpleasant and dangerous qualities have been removed, the new kind of calomel, called "Calotabs," is thoroughly delightful. One Calotab at bedtime, with a swallow of water—that's all. No nausea, no griping nor unpleasantness. Next morning you wake up feeling fine—live, wide awake, energetic and with a hearty appetite for breakfast. Eat what you please, go where you please—no restrictions as to habit or diet.

Calotabs are sold only in original sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs. Money back if you are not delighted.

A Godsend to Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are commonly forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralize the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you or your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

tual." "God is a spirit and they that worship Him must worship Him in Spirit and in truth." John 4:24 To be spiritually obedient to keep the law required faith in God its giver. In a former scriptural reference we requested the study of No. 19. If a reader did not refer to it, do so now. Then see Ps. 51:2-10. In those passages we have the personal cleansing represented in Numbers, and the spiritual sense set forth in the Psalm.

That shows that the Psalmist knew what the spiritual meaning was. There cannot be a mistake that those two passages clearly interpret the fifth verse (P. 3) as to what being "born of water and of the Spirit" meant.

We see that the author of the 51 Psalm was seeking and beseeching God to prepare him to worship in Spirit and truth. But by what provision was God to cleanse him, and renew a right Spirit within him, so that he should be clean, even whiter than snow? That was to be by the Spirit; conditioned on his faith which was centered upon God's covenant in the Promised Messiah, "The Holy One of Israel;" even Jesus by covenant in God "from the foundation of the world." That is why the Lord declared that David was a "sweet psalmist, after God's own heart." For our being made spiritually clean and anew, Jesus by His own precious blood of life, has "offered Himself without spot unto God," that he might "purge your consciences to serve the living God." Whereof "Zechariah prophesied of a "fountain opened, for sin and uncleanness." See Zech. 13:1. Inspired by the Spirit, Ezekiel prophesied of salvation in Jesus Christ, saying: And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances and do them." Ezek. 36:25-27. It is said of Abraham the "faithful," that he believed God and it was imputed unto him for righteousness. Whereof did he have so great faith, were it not that he was born of the Spirit. But it not so strange then, that he counted God faithful to even raise Isaac up from the dead.

"Are thou the teacher of Israel and understandest not these things?"

A great universal proposition is set forth in the plain truth of the sixth verse: "That which is begotten carries within itself the nature of that which begat it." It teaches that there is not anything that a man may do by his own virtue, or self dependance, or by any thing that other men may do by their virtue of themselves, which can ever produce a likeness in Christ which God demands. God's Spirit alone for the love of Christ, can quicken a man's spiritual deadness.

It requires the operation of the forces of a higher (as of lower nature) nature to transform the order into the higher. To become a part of the animal kingdom, the lower order of life in the elements of the vegetable kingdom must be assimilated by

the animal. A black cow may drink water and eat green grass and produce flesh white milk and yellow butter.

It is a mystery but it is true. To be born of flesh is to partake of its nature and kind. To be born of the Spirit is to become the son of God. 1 John 3:2. Wherefore, one need not marvel that he "must be born again."

Perhaps the mystery of the wind more simply illustrates the mystery of regeneration than any other one thing known to all men to be a positive fact by their experience. Even so do Christians have a positive knowledge of God by experience.

By regeneration Jesus Christ gives to us that experience, revealing to us God's divine nature of love, reconciling us to Him by the following of acceptable obedience. It is evident from his question in verse nine that Nicodemus failed to understand the spiritual meaning of the Old Testament Scriptures by the blindness of a false intellectualism and that he had yet failed to accept with confidence what Jesus had said, because of his stubbornness to believe.

Verses 10, 11, 12 and 13 were so directed as to not only teach him, but prepare him to accept Jesus as the Messiah promised by the scriptures; without which acceptance he could not be renewed by the Spirit of God.

The rebuke of verse 10 was not only appropriate in answer to the question "How can these things be, but had the force to convince him that the law was our "school master to bring us to Christ" by regeneration, the most important of all that he should have known. If he was not willing to believe the earthly things concerning the teachings of heaven, since Jesus had come down from heaven as the son of God to teach heavenly facts, it would be impossible to believe if Jesus told him of the things in heaven. Jesus also set forth the fact, that by His divine knowledge, He was in the presence of heaven.

If Nicodemus was prepared to believe that salvation's door was wide open to enter with confidence and assurance of the experience of eternal life expressed by verses 14, 15 and 16. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

A SOLDIER'S LETTER HOME.

The following is a letter from a negro soldier with the American army in France to his people at Tylertown, Miss.:

May 12, 1918.

"Hello My Dear Mother an farther how er you all to Night I am well an I hope when these few lines has reached your hands I hope that it fine you all well an Darning well tell John hello tell all the Boys hello ant ross hello tell all the girls i said hello tell the Boys thay auter to Be a Man lak me sand up an Be a Man Come over an tak a Part with us i am in france i has cross the sea. It is thirty hundred miles across we wear sixteen Days and Night Crossing the Deep Blue sea the army is all rite i like

the army fine tell John that war is hell But i am a Brave man i has A solger in the Army i will Be home some time i Dont no when But it is Not gouing to Be so veary long i Dont think say i am sending you all fifteen Dolars Ever Mounth er you getting it Ben sending it far four mounth rite an let Me no i want to see you all Bad we left new yorrk on the 5 of DEC an we landed at france on the 25 we took Christmas In france so Mother Dont worry abot Me far i am all rite Pray far me that i Mite hole out until the end i am a sharp shuter so I am getting along all rite so you all Be good so my time is short so i will close my letter so By By all from your sun

(Signed) Harrison Bristler."

EVANGELIZING.

I'm through with my meetings—had good meetings in all four of my churches. Bro. J. E. Barnett helped me at Pleasant Grove church and Dr. J. A. Taylor helped at Little Bahalia, both are excellent preachers and did fine work—had 15 accessions at Pleasant Grove and 21 at Little Bahalia.

Bro. A. D. Muse helped me at Hebron and Arlington. Had 22 added to Arlington and 18 at Hebron. Bro. Muse is fine—is one of the coming evangelists. I have never had a pas-

torate so alive an full of spiritual energy and we are looking for great things to happen in this part of God's field.

THE HOPE OF OUR LAND.

The greatest mistake to be made in home mission work is to try to do it without Jesus Christ. No social service can ever supplant the gospel—A new life, a new vision, a new hope makes a new man. The hope of America—the hope of the alien in our land, the only hope of our own people, is Jesus Christ in their hearts—not a Christ of art nor a Christ of history, but the old gospel message: "Ye must be born again."—Ex.

YOUNG AMERICA'S BIT.

(By Augusta Kerch De L'Horbe.)

Patriots small, snipping, knitting, Here upon the floor are sitting, Making garments queerly For the boys they love so dearly.

And they eat their mush so bravely, Without a sigh, though gravely, Loot the sugar bowl no more now, As it was their wont before now.

So they're being brave and willing, A place in the home guard filling, Their dear help, combined with mother's, Greatly aids their brave big brothers.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

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For October, November and December (First Quarter Graded Lessons and Fourth Quarter Uniform Series.)

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure. Note change in prices and order now.

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B. Y. P. U. Quarterly	.07
Jr. B. Y. P. U. Quarterly	.06
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Beginners' and Primary Superintendent's Manual	.25
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BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave. North,

Nashville, Tennessee.

PEARL RIVER ASSOCIATION.
Covering as its territory mainly Marion county, held its annual meeting with White Bluff Church, Wednesday and Thursday, Aug. 28 and 29. All the churches except two were represented by messengers and letters. Rev. T. D. Cox was chosen moderator, Rev. C. T. Carmichael clerk, and J. I. Cooper, treasurer.

Dr. J. L. Johnson of the Baptist Woman's College at Hattiesburg, and Rev. T. J. Moore, enlistment field worker, were among the visitors present and later Dr. J. R. Carter of the Orphans' Home, came.

The attendance was not large but the reports and discussions were good.

One very hopeful feature was that the committed apportioning amounts to ask the churches to raise next year set the task from 75 to 100 per centum above that of last year and in several cases the delegates asked that they raise it higher in case of their churches.

A few of the churches did extremely little for the work as was shown by the report on digest of letters and one explanation offered of it was that they had "dead pastors." One church reporting 181 members reported \$1.00 for missions and that through the Sunday School.

Dr. Johnson made a strong appeal for all our colleges and the association recommended that the State Convention undertake the raising of three million dollars for Christian Education within the next few years.

Bro. Carter gave the situation in regard to the Orphans' Home and it was well received.

Our enlistment field worker in a clear, practical way presented the cause of missions and the way to do the work through the Budget Envelope Plan.

Many good speeches were made both by the pastors of the association and the laymen.

They will meet next year at Olah, eight miles south of Sumrall.

HARPERVILLE MEETING.

Our meeting at Harpersville began Sunday, Aug. 11, running till Friday noon. We had a good meeting. My brother, W. J. Derrick of Ripley, assisted. His preaching was very much enjoyed and appreciated. Our congregations were good. We received 14 members; eight for baptism and six by letter.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

SPECIAL PRAYER.

We want to suggest each week in the opening lines of our department a special object of prayer, and we beg that all of our readers shall join us in this prayer. This week we want to offer special prayer for one of our own missionaries who is going out for the first time to her new field of labor. Miss Elizabeth Kethley who is a niece of our own Miss Lackey has just sailed for China and may we ask the Father's blessings upon her as she goes that her life may be spared for many years of useful service in the Master's name.

CRYSTAL SPRINGS.

We are glad to report the organization of a Junior B. Y. P. U. at Crystal Springs with Mrs. W. L. Howse as leader. We welcome them into our state federation and pledge them our every help and co-operation in making their union 100 per cent perfect.

THE SECRET OF AN A-1 B. Y. P. U.

(By Curtis Hall.)

Our B. Y. P. U. is just about dead. I said to a friend the other day, My friend then turned to me and said How long will our Union remain this way?

The impression then came to me to say My friend until we really pray; For our B. Y. P. U. is not a toy, And from it we should receive great joy.

If every member will do his part, That will give us a mighty good start; But when we have prayed the matter through We will have a better B. Y. P. U.

So let us watch our every step, And forward march with lots of pep For we are not in the game for fun We want to make our Y. Y. P. U. A-1.

And when you and I have worked and prayed the matter through We will have a genuine A-1 B. Y. P. U.

And when our boys are through licking the Hun, There will be two victories we will have won.

MISSIONARY PROGRAM BY OXFORD B. Y. P. U.

On Sunday night, August 25th the B. Y. P. U. of Oxford instead of having the regular missionary program as it was given in the quarterly, had a most interesting program selected from the "Home and Foreign Field."

The meeting was led by the president, Miss Brummett. After several appropriate songs were sung the president read the scripture reading found in Acts 26:14-18. The quarterly was not discarded altogether but the Home and Foreign Field was the basis of the program after the scripture reading the following topics were discussed:

1. Our young people in the home land. (Taken from the quarterly.)
2. What must I do to be saved? (From the quarterly.)
- The following topics were taken from Home and Foreign Fields:
3. Young people in the home land.
4. Messages from the foreign fields.
5. A Mexican mission trip.
6. The consolation of Christ.
7. Young people in foreign lands.

Every one enjoyed the program very much and we found that the Home and Foreign Field used especially in the missionary meeting makes the meeting much more interesting and helpful.

THE THIRD QUARTER.

The third quarter is gone and our report blanks have gone out to all the B. Y. P. U.'s who are recorded in our office. We urge that each union fill in this report and mail it in not later than October 7th. Our report to the Sunday School Board has to be in by that time if we would be on the Honor Roll of A-1 Unions that will appear in January's quarterly. We want your report whether you are A-1 or not.

OUR STATE PROGRAM.

Wall size copies of our state program has been sent to all of our B. Y. P. U. Put them on the wall; make the program your program, and with one concerted effort lets take "Old Miss" for the master through the efforts and as a result of our B. Y. P. U. Training.

B. Y. P. U. Study Course week, February 9-16.

W. R. Haynie and A. D. Muse just closed a successful meeting at Fair River Church, Lincoln county.

The church was greatly revived, 17 professions of faith and pastor's salary raised \$50.

Yours in the work,

W. R. HAYNIE.

Clinton, Miss.

Rev. O. W. Yates has resigned the pastorate of the Beechmont Church, Louisville Ky., to accept one in Bethel College, Russellville, Ky.

WHY RUN-DOWN PALE EXHAUSTED WOMEN SHOULD TAKE IRON

"There can be no beautiful, healthy, rosy-checked, steady served woman without iron. When the iron goes from the blood of women, the roses go from their cheeks—their charm and attractiveness depart. I always insist that my patients take cyanic iron—Nuxated Iron—(not metallic iron which often corrodes the stomach and does more harm than good). Nuxated Iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard women in two weeks' time in many cases. I have used it in my own practice with most surprising results."—Ferdinand King, M. D., well known New York Physician and medical author. (Satisfaction guaranteed or money refunded.—On sale at all good druggists.)

NUXATED IRON

ASH'S OLD FALSE TEETH worth up to \$15.00 per set (broken or set). Also new gold jewelry, dentures, etc. Cash or return mail. Goods held subject to your approval of our work. UNITED STATES SMELTING WORKS, 600 E. 17th St., Milwaukee, Wis.

SOOTHING and healing for all kinds of sore or inflamed eyes or granulated lids. Dickey's OLD RELIABLE EYE WATER. It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail. DICKEY DRUG CO., Bristol, Va.

OXIDINE Kills Chills

Good for Malaria, constipation, biliousness—a fine tonic. Guaranteed or money back. Ask your dealer. Behrens Drug Co., Waco, Tex.

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

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Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Exwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Exwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1539 Broadway, N. Y., and you will receive personal attention.

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for skin troubles. Eczema, tetter, pimples, scaly patches and other cutaneous troubles are promptly corrected by the simple application of

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NEWS IN THE CIRCLE MARTIN BALL

The Clarkdale church had a fine day last Sunday. Large Sunday School and congregation. Two new members received. Thinks look bright.

The Sunflower Association convenes with the church at Lyon October 2, at 3 o'clock. All the state workers are invited to meet with it. The entertainment will be bountiful.

Pastor Whitfield is closing his 8th year as pastor of the First Church, McComb—114 members have been received during the year, which is above the average, which has been a few under a hundred for each year. The membership is now 919. The other churches in the city have 700.

The McComb Church had a great day last Sunday. Seven members were received into the fellowship of the church. A good spiritual interest was manifested. The pastor happy and hopeful.

Dr. C. V. Edwards, formerly of Greenwood, now pastor of the College Avenue Church, Waco, Texas, is now worshipping with his church in the basement of the Eighth Ward school building, awaiting the completion of the new house of worship. War times are hard on church building.

Arkansas Baptists and especially the church at Arkadelphia, are rejoicing that Dr. H. L. Winburn of Louisville, Ky., has accepted the call to Arkadelphia, and will begin work November 1. His ten years labor with this church before going to Louisville was eminently successful.

Dr. J. E. Skinner of Jackson, Tenn., in a splendidly worded article, in the Western Recorder, gives some beautiful bouquets to Pastor H. B. Taylor of Murray, Ky. He deserves every one of them and more. He is pastor of a noble church, which has been developed to its present state of efficiency through his arduous labors.

Evangelist Crimm of Texas, is now engaged in a meeting with Pastor W. W. Morris and his church at Conroe, Texas. At one service there were 40 additions.

Pastor W. A. Hamlett is now in France. He has two sons and a son-in-law in the army. That is a good quota from one family.

We extend heartiest sympathy to Dr. Jeff D. Ray of Texas, in the homegoing of his companion of many years. Her departure was triumphant.

A plan has eventuated for the production of Dr. J. M. Carroll's History of Texas Baptists. H. M. Wolfe and R. E. Burt will furnish the means for the writing of this history.

Dr. L. B. Warren, secretary of the Church Building Department of the Home Board, is working in Texas to wind up the quota of the church building fund. Texas generally meets her quota.

Dr. C. B. Waller recently conducted a meeting with the Carey Creek Church, Ark. There were 69 additions to the church—52 by baptism. Dr. Waller is a great preacher.

Rev. P. J. Holt has resigned the work at Prescott, Ark., and moved to Arkadelphia. He assisted in a meeting at Antone in which a man 90 years old was converted and baptized.

The Church at Lawrenceville, Ky., has called Rev. Walter Binns, who has served the Cherokee Heights Church, Macon, Ga. He will do some work in the Louisville Seminary.

After Pastor E. P. Adams had his household goods packed and ready to ship to Martin, Tenn., having accepted the call to the pastorate, the Fulton, Ky. church persuaded him to remain with that church, so he unpacked and cancelled his engagement with the Martin Saints.

A MAN OF PRAYER.

The following from the Times Picayune is sent by Bro. J. A. Rhodes of Meridian, who also gives a personal testimony to answered prayer:

General Foch is not only a scientific soldier and a keen analyst, but is a devout Catholic with a touch of the mystic. History may ask in vain whether the great strategist ascribes the German breakdown and his great victory between the Aisne and the Marne more to his own plans and dispositions and the valor of troops, or to prayers offered by scores of thousands of young girls in France and England who have scarcely heard his name or comprehended the war.

Last Sunday a mysterious message was whispered by the priests in thousands of parishes to the first communicants under their charge. They were asked to continue to pray for the intentions of General Foch. Without understanding the meaning of the message any more than did the priests who gave it to them, the children prayed, and one of the great successes of the war was quickly followed by a brilliant attack. There is no direct confirmation of the natural inference that General Foch himself asked the prayers of the children, but no other explanation seems to fit the facts.

The use of the word "intentions," which seems to have been universal in the message given to the children, now is seen to refer to the secretly planned Franco-American offense. Had General Foch only desired prayers that the German offensive might be stopped he hardly would have used this word.

SAND HILL CHURCH.

I have just returned from Greene county where I helped J. E. Currey in a meeting at Sand Hill Church, 12 miles east of Richton. This was my fifth meeting with this church. Six were added by baptism. Since I have been going to this church we have added to it about 75 members. Three of them are now deacons. One of them Sunday School superintendent. And several of them Sunday School teachers. The church has nearly doubled on pastor's salary and has increased along the line of denominational work.

This is a great country church.

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They have about 29 cars among its membership and the most of them are used for carrying people to church. "God bless this church and pastor" is my prayer.
W. J. HARVEY, The Blind Preacher, Durant, Miss.

I have just had the privilege of being in two meetings with an old Mississippi College friend, O. U. Sullivan. Needless to say we had a good time and at least one very successful meeting. At Bethel church we had 14 conversions and have never been among better people than we found there.

At Holcomb we also had a great time though it being election week we had a stiff fight on our hands. We had two conversions and five additions by letter. The last night here we had the pleasure of having with us Prof. Aven of Mississippi College. He stated that he also had been doing some evangelistic work. A lesson some of the other laymen ought to take in view of the fact that so many of our pastors are away. Wishing the readers the best of everything I am,

Yours,

D. A. McCall.

FOR GOD AND COUNTRY

LET US DO VALIANTLY!

When the Southern Baptist Convention at Hot Springs put the Home Mission Apportionment at \$1,000,000, it in effect asked every District Association and every church to double their apportionments to Home Missions.

Tremendous issues of war are pressing, to be followed by vital issues of peace. To win this war, and to establish a peace worthy of the supreme sacrifices we are making, there is only one sufficient and trustworthy motive. It is the love and fear of God and love of freedom in men's hearts and lives.

BY OUR BAPTIST LOVE OF LIBERTY.

BY THE SUFFERING OF OUR SPIRITUAL SIREN FOR A FREE GOSPEL.

BY OUR PRESENT GREAT NUMBERS AND WEALTH.

BY THE ALMOST APPALLING PRESSURE OF PROBLEMS OF THE HOUR, FOR WHOSE SOLUTION THERE IS NO SPECIFIC BUT A REAL CHRISTIANITY AND SOUL FREEDOM.

We call on every Baptist in the South to come up to the support of the Southern Baptist Convention in its purpose to raise \$1,000,000 for Home Missions.

Only large thinking and large giving will suffice now. Small plans and efforts will fail. But our people will respond to the call of Christian patriotism, and they have the wealth to raise this needed \$1,000,000, and then double it!

Order our exceptionally large and well selected assortment of free tracts. Read and study our Mission Study books, each on a topic vital to our present situation.

BY ALL MEANS SEE TO IT THAT HOME MISSIONS HAS A GOOD AND ADEQUATE DISCUSSION AT YOUR ASSOCIATION. LET THIS BE FOLLOWED BY ADOPTING A RESOLUTION INCREASING THE APPORTIONMENT TO THE MILLION DOLLAR BASIS. IF WE SHALL HAVE SUCH PREPARATION NOW, WE MAY BE CONFIDENT THAT OUR PEOPLE WILL GIVE THE \$1,000,000 BEFORE NEXT MAY.

B. D. GRAY, Corresponding Secretary.

Baptist Home Mission Board

ATLANTA, GEORGIA